

An Apologie; *by Bp. Jewell.*
or aunswer in defence
of the Church of England;
concerninge the state of
Religion vsed in the same.

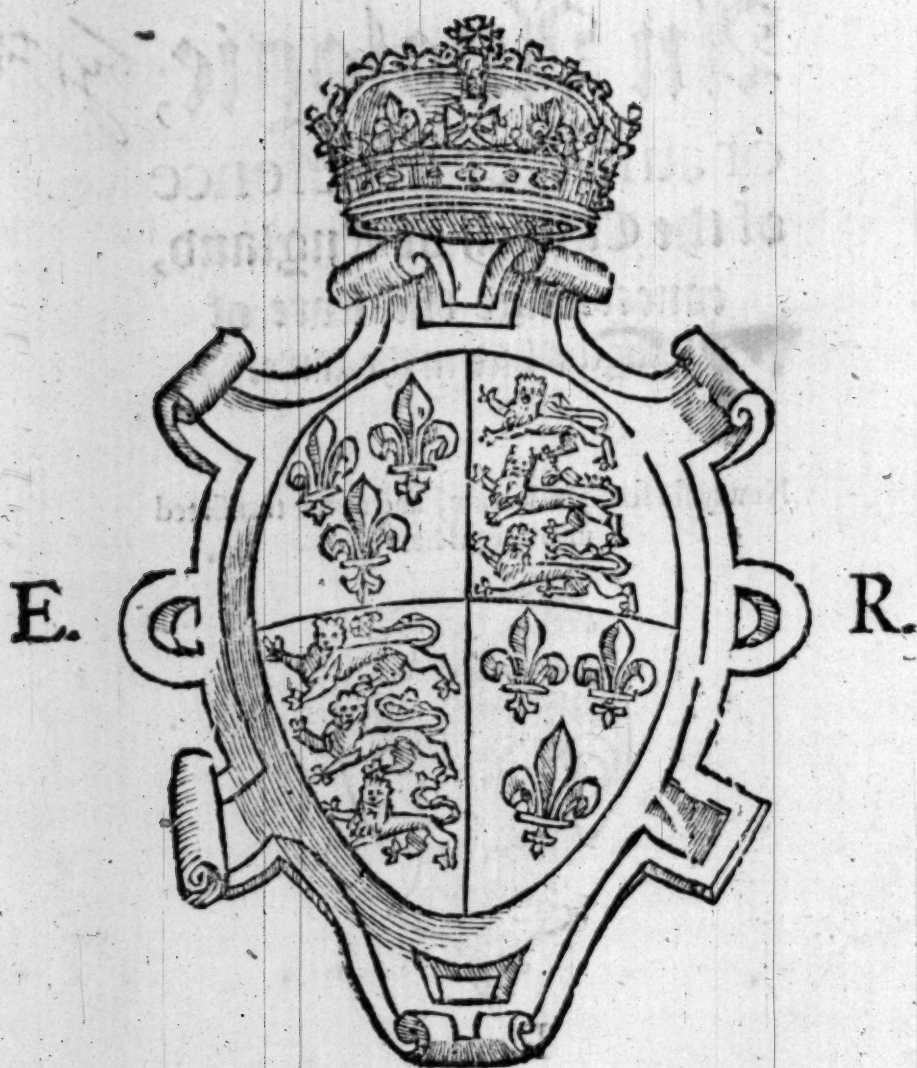
Newly set forth in Latine, and nowe translated
into English he.



Rom. i.

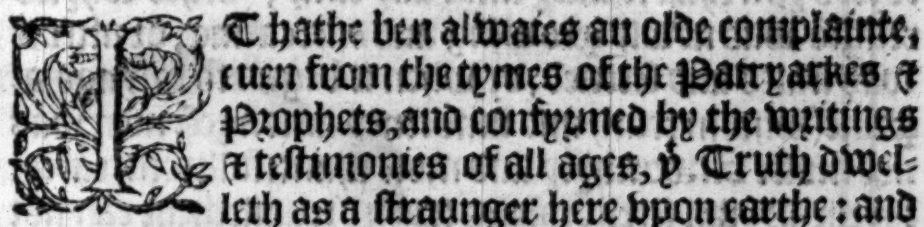
I am not ashamed of the Gospell of
CHRIST, for it is the power of GOD
vnto saluation to euery one that belea
ueth.

Londini,
ANNO DOMINI M.D.LXII.



Lorde saue the
Quene.

of England.



some findeth enemies and slanderers amonge such as do not knowe her. The which thing althoughe peradventure it maie seeme incredible vnto others, such as haue not diligently marked these thinges: specially because the whole offspringe of mankinde by very course of nature, without a teacher, euen of his owne inclination coueteth after truth: and Christe himselte our sauioure, what tyme he was here conuersante amongest men, called himselte the Truth, as by that name which moste aptly did expresse all diuine power: neuerthelesse we that are exercysed in the holy Scriptures, and haue redde and seene what hath happened in manner to all godly men of al ages, euen vnto the Prophets, vnto the Apostles, vnto the holy Martyres, & vnto Christ hymselfe: wth what reproches, what reuylings, what slanderous names they were vexed here in their life time for ouerly truthes sake: we I say do se, that it is a thing not onely nothing new nor incredible, but also very currant and comon to all ages. Mary on the other side it might seeme muche more merueylous and incredible: in case that the Deuyl, the very father of lyes and enemye to all truth, shoulde nowe sodainely change his naturall disposition, & hope to fynde some other way then by lying, to oppresse the truth; or that by other sleghytes then

Suche

Trew religi
on was als
waies flaude
red amonge
men.

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suche as he hathe alwaies vsed, hee shoulde nowe beginne to establishe his kingedome. For oute of all records you shall scantly finde any time, (other whyles religio was newly growing and encreasing, or after it was staled and setteled, or when it began to sprynge againe) wherin truth and innocency amongst men was not moste vnworthyly and most shamefully entreated: for the Dyuill seeth, whiles truth preuaileth, he can not preuaile nor keepe his owne.

Cor. Tacitus.
Tertul. in A-
pologetico.
cap. 7.
C. Plinius.

For to passe ouer, and to speake nothing of the times of y^e auncient Patriarkes & Prophets, in whose dayes, as I haue sayde before, there was no season boyde of flanders and reproches against the truth. We knowe that there were certaine persons that sayde and openly pronounced of y^e auncient Jewes, (of whom we doubt not, but they worshypped the onely and the trew God) that in stede of God they worshipped other a Some or an All: and that all their religion was nothing els but a sacrilege & a contempt of al diuine power. We knowe that the sonne of God, oure sauoure Iesus Christ, for teachinge of the truth, was taken for an enchaunter, for a worker of mischief, for a Samaritane, for Beelzebub, for a deceiuer of the people, & for a man that followed his delite in eatinge and drinkinge. And who is ignorant of those thynges that were spokē in time past agaynste that moste earnest setter forth & champion of the truth S. Paule: sometime that he was a seditious person; that hee gathered souldiers, that hee entended vppore: sometimes that he was an Heretike, sometyme that he was madde, sometimes that onely to make strife and for his pleasure, he blasphemed the lawe of God, & despised the ordinaunces of the fathers: Who knoweth not

not how that **S. Stephan**, so soon as he had receaved **Act. 26.**
 into the inward bosome of his mynde the truth, and **Epiphanius.**
 had begon freely (according as he was bounde) & stout-
 ly to preache it and to professe it, was by & by brought
 to pleade for his life, as though he had wickedly spoken
 blasphemy against the lawe, against **Moses**, against
 the Temple, & against **God**? Or who is ignorant that
 there were men in tymes paste, whiche accused the holy
 Scriptures of lyes, saying that they contained thinges
 plaine contrary and repugnant one to an other: & that
 the Apostles did dissent euery one frō an other, & **Paul**
 from them all? And least it should be to longe to reherse
 all, for that were infinite: who is ignorant, howe that
 oure fathers whiche firste began to acknowledge and
 to professe the name of **Christe**, were shamefully re-
 ported of, that thei conspired together amongst them-
 selues, and that in their secret assemblies thei had consul-
 tations against the state ouer the cōmō welth, and that
 euen therefore their meetings were appointed before day
 in the darke, that thei kyled yonge children, filled them
 selues wyth mans flesh, and lyke moste cruell bestes,
 dranke mans bloode, & howe that at the laste, when the
 candels were out, thei committed adultery and incest at
 auenture together, the brother with the sister, the sonne
 with the Mother, withoute any reuerence of kyndred,
 without shame, withoute difference, euen a sorte of
 wicked men, withoute all religion, withoute **God**, ene-
 mies of mankind, men vnworthy to beholde the light,
 vnworthy of lyfe.

All these thinges in those daies were spoken against
 y^e people of **God**, against **Christe Iesus**, against **Paul**,
 against **Stephan**, and against al those that in the pri-
 mitiue.

Marcion ex
Tertull.
Aelius e
Lactantius

Euse. li. 5 ca. 1
Tertul. 3. Ap
ologetico.
1. 2. 3. 7.
8. 9.

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mutue Church embraced the truth of the Gospel, and were content to be called by the name of Christians, a name in those daies very odious amongst the people. And albeit those things were not true, yet the Deuill thought it enough for him, if at the least he coulde bring it to passe, to cause them to be taken for true, and that the Christians should be hated of al men, and by al men persecuted vnto the death. Wherefore Kings and Princes leade by suche perswasions, killed the Prophets of God, euen to the laste man. Elsie thei condemned to the same, Ieremy to be stoned, Daniel to the lyons, Amos to the club, Dauid to the sword, Christe to the crosse, al Christian men to prisons, to tortures in horses bellies, to the gallowes, to rockes, to cliues, to wilde beastes, to fyers. Yea & thei stucked not to make great benefiers of their liuing bodies, onely for a light to serue them in the night season, & for a scoene, of whom thei made none other accompt then as of moste vile donge, & as of accursed persons appointed to be slaine for Sacrifice, and to be a scoene of all the worlde. Thus I say the maine tainers and professors of the truth hath bene alwaies delte withall.

Sueton. Transquil. in Nero.

1. Timoth. 4.

Slaunders deuysed by Papistes.

So muche the more ought we that haue taken vpon vs the profession of the Gospel of Iesus Christ, to take it in better parte, if in the same quarel we be handled after the same sorte, and like as oure forefathers in tynies past, so we at this day, without any oure desert, onely because we teache & professe the truth, are vexed with slaunders names, reproches and lyes.

Nowe a daies thei crie euery where, that all we are Heretykes, that we are departed from the faith, & that we with oure newe perswasions and wycked doctrine, haue

Churche of Englande.

haue broke the cōsent of the Churche: That we do raise, 2
as it were out of Hell, and restore to life againe olde He-
resyes, & such as longe agoe were condemned. We sow 3
abroade newe sectes and furious fanlies, that neuer be-
fore were hearde of: Also that we nowe are deuinded in- 4
to contrary factions & opinions, & could neuer agree by
any meanes among our selues: That we ar wicked mē, 5
& make war after the māner of y^e Giauntes (as the fable
is) against God himselfe, & do liue altogither w^out care
or reuerence of God: That we do despise al good dedes, 6
and vse no discipline of vertue, maintaine no lawes, no
customes, no equitie, no iustice, no right. That we loose
y^e bridel to al mischiefe, & allure the people to al kynde of
licence and luste: That we go about and seke how al the 7
states of Monarchies & kingdomes might be ouerthro-
wen, and that all thynges might be broughte vnto the
rashe gouernment of the people, & to the rule of the vn-
skilful multitude: That we haue rebelliouslye withdra- 8
wen our selues from the catholike Churche, and shaken
the whole world with a cursed schisme, & haue troubled
the cōmon peace & the general quietnes of the Churche:
and that lyke as in tymes paste Dathan and Abiron
seuered themselves from Moses and Aaron, so we at
this daye departe from the Pope of Rome without any
sufficient & iuste cause: As for the authoritie of the aun- 9
cient fathers and olde Councelles, we do set at naught.
All auncient ceremonies, suche as of oure grandfathers 10
and great grandfathers nowe many ages paste, when
better manners and better daies did flourish, were appro- 11
ued, we haue rashely and arrogantly abolyshed: & haue
broughte into the Churche by our owne priuate autho-
ritie, without any commaundement of any holy and sa-
cred

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cred generall Counsell, newe rites and ceremonies: And that we haue done all these thinges not for any respecte of religion, but onely of a desire to maintaine strife and contention. As for them, they haue changed vtterly nothinge at all, but all thinges euen as they receiued them from the Apostles, & were approued by the moste auncient fathers, so they haue kepte them from age to age vnto this daye.

But now, least thei shoulde seme onely to picke quarrels, and to speake euell of vs in corners, onely to the intent to brynge vs into hatred, the Romysh Byshops haue prouided themselues of certaine men, eloquente ynoughe and not vnlearned, for to vndertake this desperate cause, and to set it forth with booke and long orations, to the intent that the matter beinge coningly handled after the best fashyon, the simple and ignorant man might suppose there were somwhat in it: for truely thei sawe how their cause began to decline in al places, how their sleights wer now espied, and therefore lesse set by, and that their Garrysons decayed euery daie: and therefore their cause to be such, that it had great neede of helpe. Now as touching those thinges whiche thei do obiecte against vs, parte of them are manifestly false, and euen by the iudgment of the selfe same persons that do obiect them, condemned for lies: parte of them, although they bee as false as the other, yet in asmuche as thei carrie a shewe and a counterfeite of truth, in suche the symple reader if he take not hede, specially, if vnto the probabilitye of the matter, the painted & delicate speache of these fellowes be cunningly applied, may easilie be entrapped and caried out of the waie: part of the againe as such as we oughte not to decline from them as crimes, but as thinges

A generall
answere.

things right well and aduisedly done, to acknowledge
 & to professe them: and euen to tell you at a word how
 the matter goeth, these men do slander all our doings,
 euen those things whiche them selues can not deny to
 be wel and ordely done, and as thoe it were not possy-
 ble that any thinge should be other done or spoken wel
 of vs, so all oure sayinges and doinges thei moste ma-
 litiouly depraue. No doubt, it hadde been their part to
 haue gone more simply and more playnely to worke, yf
 thei had ment to deale truly, whereas now nother tru-
 ly nor courteouslie nor Christianly, but couertly & cras-
 tily thei assault vs with lyes: abusinge the blindnes of
 the people and the ignorance of Princes, to bringe vs
 into hatred and to oppress the truth: this is the power
 of darkenes & propriety of men, that for the furtherance
 of their cause, haue more confydence in the blockishnesse
 of the vnskilfull multitude, & in darkenes then in truth
 and light, & as S. Jerome saith, of such as with closed
 eyes do barke against the manifest truth. But we gyue
 thanks vnto the almighty God, that our quarrel is such
 that euen these men woulde thei neuer so faine, can say
 nothing in reproche therof: whiche might not be tour-
 ned in reprofe of the fathers, of the Prophets, of the A-
 postles, of Peter, of Paule, and of Christe himselte.

Now then in case it be lawfull for these men in rai-
 singe and speaking euil to be thus lowde and eloquent, truly we in our iuste quarell answeringe for the truth,
 ought not to be dumme and specheles, for thei that haue
 noe regarde what is saide of them selfe or of their qua-
 rel, althoe it be falsly & slanderously spoken, specially
 when it is suche, as thereby the maiestie of God and the
 state of religion is blasphemed, thei surely declare them
 selfe

Slaunders
 that tendes
 wardes blasphe-
 mye,
 muste be con-
 futed.

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selfe to be dissolute men, and suche as carelesly and wickedly do winke at the iniuries done to þ name of God. For albeyt many times other greate and greuous iniuries of a sobre and a Christian man may be bozne with al and dissembled: neuerthelesse who that patiently can endure to be accounted an Heretike, suche a one Ruffine was wont to denie to be a Christian. Wherfore we will now do that thinge, whiche all lawes, whiche the very boyce of nature commaundeth to be done, and whyche Christ him selfe being in the like matter in like sort railed vpon, did before vs, þ is to say, we will giue a repulse to the accusations of these men, and modestly and trulle defende oure cause and oure innocency. For Christ what time he was accused by the Pharises of sorcery, as one that had familiaritie with Deuills, and did many thinges by their helpe: I (saith he) haue no Deuill, but I glorifie my father, and you haue dishonored mee. And Paule, what time as Festus the leutenante contemned him as a madde man, I (saith he) noble Festus, am not mad as thou thinkest, but I speake the wordes of truth and of sobrenesse. And the Christians of the primitive Church what time as thei were iniuriously slandered vnto the people as murderers of men, adulterers, incestuous persons, and troublers of common wealthes, and sawe that by such slaunders the religiõ which thei professed, mighte bee broughte in question, specially if thei should seme by their silence in manner to acknowledge the fault: least I say, this silence sholde hinder þ course of the Gospell, thei made orations, thei wrote supplications, & spake before Emperours and Princes in the open defence of them and of theirs.

As for vs, inasmuche as within these .20. yeares laste passe, so many thousandes of our brethren, in the midst of

Joan. 8.

Act. 16.

Quadratus.

Justinus.

Melito.

Tertull.

and others.

of

of theire extreme tormētts, haue borne witnes to þe truth, & Princes coueting to hydel þe Gospel, in moyling many waies, haue labored all in vaine, and that the whole wolde in manner beginneth now to open their eyes to beholde þe light, we thinke that our cause is already sufficiently pleaded & defended: and that wheras the matter it selfe speaketh inough for it self, there is no great neede of words. For if the Popes themselves would, or rather if thei could consider wyth them selues the whole matter, the beginnings and the māner of the encrease of our religion, he so that their trasshe in manner euery white when no man touched it, withoute all helpe of man fell downe to the ground: againe how our profession at the first, not withstandinge the continual resistance of Emperors, of so many kynges, of Popes & Bishops, of all men in māner, hath encreased, and by litle & litle spred ouer al the earth, and now also at the length is entered in to the Courtes and Palaces of kings: euen these things onely might be sufficient tokens wherby to vnderstand, that God himself doth fight in our defence, and skorneth from heauen all their endeuours, & that so mighty is the power of truth, þe no force of man nor yet Hel gates can withstand it. For be ye sure, so many free cities, so many kings, so many Princes as at this day haue abandoned the sea of Rome, and adioyned themselves to the Gospel of Christe, are not become madde.

And albeit peradventure hetherto the Popes haue had no leisure to thinke aduisedli & earnestly vpon these matters, or if now at this day they be letted & encombred wth other busines, or if thei take these kinde of trauails to be base & light matters, & to appertaine nothing to the maiestie of a Pope, yet our cause oughte to seeme therefore neuer a whit the worse. Noether, if perhaps thei wil not

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Pius the. iiii.

see these thinges whiche thei do see, but rather fighte against the knowne truthe, at we therefore by and by to be taken for Heretikes, whiche do not apply our selues to their will: Truly if Pope Pius had ben the man, I saye not, whiche he desiereth to be taken for, but if he were at the leaste suche a one, as had accounted vs to be other as his brethren, or at the leaste as men, he woulde fyrste haue diligently waied oure reasons, bothe what we haue to saye for vs, and what may be saide againste vs, & not so rashely, onely with a blinde sentence determined afore hande, in that Bul of his, wherein of late he made a counterfaite shewe of a Councell, haue condemned a good part of the worlde, so many learned & godly men, so many commō weales, so many kynges, so many Princes, the persons vnheard, the cause not pleaded.

Why thys
Apology was
written,

But inasmuche as he hathe now openly slandered vs after this sorte, leaste that by silence we might seeme to confesse the faulte, and specially because that in the open Councell, wherein he will suffer no man, but onely suche as are sworne and addicted vnto his vsurped power, to haue authoritie, to gyue a voyce or to declare his minde, we can in no wise be hearde (for therof in the laste assemble at Trente we had ouer muche experience, what time the Embassadors and diuines of the Princes and of the free citees of Germany were vtterly excluded out of all their assemblies: nother can we yet forget how that Julius the. 3. tenne yeares past, in his bul strayghely did forbid, that no man of oure professyon shoulde be hearde in the councell, onlesse peradventure there were any that woulde recante and chaunge his opinio, euen for these causes specially we haue thought it good to render a reason of oure faith by writinge, & vnto

unto suche thinges as are openly objected againste vs, truly & openly to answer, to the entet the whole worlde may see the partes and the foundation of that doctrine, whiche so many godly men haue preferred before their owne liffes, & that all men may vnderstande what manner of men thei be, and what thei do thinke of God & of religion, whome the Byshop of Rome not wel aduised, hath condemned for Heretiks, yea before thei were called to pleade their cause, without lawe, without example, onely bicause he hearde say thei differed from him & from his in some parte of Religion.

And although in the suspicion of Heresy S. Jerome will haue noe man to be pacient: neuerthelesse we wyll demeane our selfe nother bitterly nor tantingly w many wordes, nor yet be caried into any chauffe with anger: although in dede he ought not to seeme bitter or tanginge that speaketh truth. But this kynde of eloquence we are content to leaue to our aduersaries, who what soeuer thei speake against vs, thoe it be neuer so bytterly or slanderously spoken, yet it is modestly spoken and to good purpose, how truly or falslye, therof thei make no great account. Suche kinde of sleights we haue no nede of that defende the truth.

But in case we doe proue that the sacred Gospell of God and the auncient Bishops, together with the primitive Churche dothe make for vs, and that we haue vpon iuste cause, bothe departed from these men, and also retourned now againe vnto the Apostles and olde catholike fathers, and that we do it in dede not couertly or craftely, but with a good conscience before God, truly, frankly, clerely & plainely: if thei them selues which flee oure doctrine and will be caled Catholikes, shal eue-

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dently se al those tytles of antiquitie, wherein thei glorie so much, wꝛounge out of their handes, & that ther is more pith in our cause then euer thei coulde imagine: we trust no man amongst them wil be so negligente of his saluaciō, but that he will at some time take in hande to besthynke hym selfe, vnto whether parte it were best for him to sticke vnto, and truly no man, except suche a one as hath hardned his hart and wil not heare, shal repent him selfe of his laboure to haue geuen care vnto our defence, and to haue marked bothe what we do say, and how agreably vnto y^e whole course of Christiā religiō.

Answer to
the obiectiō
of Heresye.

For wher as thei cal vs Heretikes, truly the fault is so great, y^e viles it be scene, viles it be felte, viles it be gyped with handes and fingers, it ought not easily to be beleued of him that is a Christian mā. For Heresie is a renouncing of saluation, a casting awaie of the grace of God, a departing from the bodi and spirit of Christ. But this thing was neuer amongst these kinde of mē, or to their fathers before them, any thinge newe or strange, that in case there were any y^e wolde complayne of their errors, and desire the restitution of true religiō, suche by and by as inuentors of new thyngs, & as factitious persons to be condemned for Heretiks. For Christ was called for none other cause a Samaritane, the for that he was supposed to haue declined vnto a certayne new religion and vnto Heresy. And Paule the Apostle of Christe, was called before the Iudge to aunswer for himselfe vpon Heresy: I saith he, do worship the God of my fathers, accordinge to this waie whiche they cal Heresy, beleuing al things that are wꝛitten in the lawe and the Prophets.

AA. 14.

To be short, this whole religiō which Christiā mē do professe

professe at this daie, in the first beginnings thereof was ^{Tertul in A-} called of Heathen men a secte & an Heresye, thei wth these ^{Pologetic.} boyces alwaies filled the eares of Princes, to the entete that thei being ones broughte vpon an opinion conceiued before hande, to hate vs, & to take whatsoeuer shold be said on our behalfe to be factious and Heresy, might be carped from the matter it selfe and from hearinge of the cause. But the greater and y^e horribler the faulte is, so muche ought it to be proued wyth greater and more euident arguments, specially in these daies, nowe that men haue begonne to giue lesse credite vnto these mens dreames, and more diligently to examine their doctrine then afore thei were accustomed. For the people of God is otherwys instructed now, then they were when all thinges that were set forth by the popes of Rome, wer taken for the Gospell, & al religion depended onely vpon their authoritie. The holy scriptures are now abroad, the writings of the Apostles and Prophets ar abroad, out of the which bothe all truth and catholike doctrine ^{2. Timoth. 3.} may be proued, and all Heresye confuted.

But wheras of all these authorities these men bring not a worde against vs, & neuerthelesse to be called Heretikes that haue not declined nother from Christe, nor fro the Apostles, nor from the Prophets, it is very iniuriose and to to greuous. With this sword Christ repulled the Deuill when he was tempted of him: with these weapons all lostynesse that auunceth it selfe against god must be ouerthrowe & vāquished. For al scripture, saith Paul, inspired of God, is profitable to teach, ^{2. Cor. 10.} to confute, to instruct, to reprove: y^e the mā of God may ^{2. Timoth. 4.} be perfecte & furnished vnto all good workes. Thus al- ^{De unitate} waies y^e godly fathers fought against Heretikes wth none ^{Eccle. 10p. 3.} other.

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The same sentence is founde
against Maximus Byshop
of the Arrias
lib. iiii. ca. xiiii
vpon the first
Chapter of
Agge.

A. 9. 24.

other weapons, but out of þ holý scriptures. Augustine
when he disputed against Petilian the Donatiste he-
retike: Suffer not, saith he, to be hearde these words a-
mongst vs, I saie, or þ laiest: rather let vs speake thus,
This saith the Lorde. ther let vs leke the Church, there
let vs trie out our cause. And Jerome saith: All those
thinges whyche withoute the testimonie of the Scrip-
tures are affirmed, as thoe thei were deliuered from the
Apostles, are beaten downe with the word of God.
Ambrose also vnto Gratian: Let the Scriptures, saith
he, be asked the questiõ, let the Apostles be asked, let the
Prophets be asked, let Christe be asked, for the Catho-
like fathers & Byshops in those daies doubted nothing
that oure religion myght be sufficiently proued oute of
the Scriptures of God. Nor at any tyme durste they
accounte any man for an Heretike, whose erre they
coude not plainely and euidently reprove out of þ selte
same scriptures. We therefore do saye, for to answer vnto
S. Paule, that according vnto this waye whiche they
call Heresy, we do worship God the father of our Lorde
Jesu Christ, & we receiue al thinges þ are writen other in
þ law or in the Prophets, or in the booke of þ Apostles.
Wherefore if we be Heretikes, if these men be as they
will be called Catholikes, why do thei not that thyng
whiche thei se the fathers, trew Catholike men in dede,
alwaies did: Why do thei not conuince vs out of the ho-
ly scriptures: Why do thei not cal vs to be tried by the?
Why doe thei not make it appeare that we haue seuered
oure selues from Christe, from the Prophets, from the
Apostles, fro the holy fathers: Why stagger they: why
flee thei: it is Gods cause. Why doubt thei to commit it
to Gods word: But if we be Heretikes whiche referre
all

all oure controuerfies vnto the holy Scriptures, and make oure appeale vnto the felfe same wordes whiche we knowe are sealed by God him felfe, and doe preferre them before all thinges that may be deuised by manne: what fhall we faye to thefe men, what manner of men, or by what name were it conuenient to cal thefe that are afrayde to ftand to the trial of the facred fcriptures, that is to faie, the iudgment of God himfelfe, and preferre before them their owne dreames and moſte colde inuentiones, and for their owne traditions fake, nowe manye yeares haue broken the ordinances of Chriſt and of the Apoſtles: Sophocles the Poet, when he was accuſed, beinge an olde man, to the Judges, of his ſonnes for a dotarde and a foole, and as one that fondely conſumed his goodes, and therefore ſeemed to haue neede of a tutor: for to purge himfelfe of this ſlaunder came into the courte, & after he had reade Oedipus Coloneus, a tragédie, which euen in the felfe ſame time that he was accuſed in, he had writen wyth great diligence and very elegantly, by and by he asked of the Judges, whether that verſe ſeemed to be the verſe of a dotinge man.

Euen ſo we, bicauſe that vnto theſe men wee ſeeme to be madd, and are ſlaundered of them as Heretiks, as who woulde ſay, we hadde now nothinge to do nother with Chriſte, nor wth the Churche of God, haue thought it ſhoulde not be vnconuenient nor vnproſytable, if wee did plainly and freely declare vnto the worlde that faith wherein wee ſtande, and all oure hope whiche wee haue in Jeſus Chriſt, that al men may ſee what we do holde touchinge euery parte of Chriſtian religion, and maye iudge with themſelues, whether that faith whiche they ſhall ſee confirmed with the wordes of Chriſt, with the

C. j.

Writinges

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writinges of the Apostles, with the testimonies of the Catholike fathers & with the examples of many ages be only a raginge of madde minne, and a conspiracie of Heretikes.

The doctrine
commonly receiued in the
Church of
Englande,
Of God.

We beleue therefore that ther is one diuine nature & power, which we do call God, & the same is distincted into thre equa persōs, the Father, the Sonne, & the holy Ghoste, al of one power, of one maiesty, of one eternitie, of one diuinitie, of one substance. And all be yt those thre persons bee so distincted, that nother the father is the sonne, nother the sonne is the holy ghoste or the father, yet that there is but one God, and the same onely to haue created heauen and earthe and all things that are contained within the compasse of heauen.

Of Christe.

We do beleue that Iesus Christe the onely sonne of the eternall father, accordinge as it was decreed longe sythens before all beginninges, when the fulnesse of time was come, toke fleshe and the whole nature of man of that same blessed and pure Virgine, to the entent to declare vnto men the secret and hidde will of his father, whyche was hydden from all ages and generations, and to the entente that in the bodye and nature of man he myght accomplish the mistery of oure redemption, naylinge oure Sinnes and y^e same Handewriting whiche was written againste vs, vnto the Crosse.

We beleue that for oure sakes he dyed and was buried, descended into Hell, the thyrde day by diuine power retourned vnto lyfe and rose agayne, after forty dayes in the sighte of his disciples he ascended into heauen for to fulfill all thinges, and the very same bodye wherein he was borne, wherein hee was conuersaunte vpon earthe, wherein he was mocked, wherein hee suffered mooste

moste greuous tormentes and cruell kynde of deathe, *Aug. tract. 30*
 wherein he rose againe, wherein he ascended vnto the *in Ioannem.*
 ryghte hande of the father, hee hath placed in maiestie
 and glorie aboue all princely dignitie and power and
 vertue and rule and all names that are named not one-
 ly in this worlde, but also in the worlde to come, and
 that now he sitteth there, and shal sitte vntill al things *Act. 3.*
 be perfectly fynished. And albeit that the maiestie and *Aug. tract. 3.*
 diuinitie of Christe bee spred ouer all, yet his bodie, as *in Ioannem.*
 Augustine saith, muste bee in one place, Christe gaue *Ad Dardan.*
 vnto his bodie maiestie, but the nature of his bodie hee
 toke not auaie. For we muste not affirme Christe in
 suche sorte to be God that we shal deny him to be man.
 And as Wygill y martyre saith: Christ in his humaine
 nature did leaue vs, but in his diuinitie he did not leaue
 vs: & though he be absent from vs touching the forme
 of a seruant, yet he is alwaies w vs in y forme of God.

chen. li 3.
Fulgentius ad
Regem Tra-
simundum.

From that place wee beleue that Christe shal come
 agayne for to execute that same publike and vniuersall
 Iudgemente, as well ouer those whiche hee shal finde
 yet remayninge a liue in their bodies, as those that be
 deade.

Of the holy
Ghooste.

We beleue that the holy ghooste, whce is the thyrde
 person in the holie trinitie, is very God: not made, not
 created, not begotten, but proceedinge from bothe the
 father and the sonne by a certaine waie whiche is vn-
 knowen to menne, and not able wyth wordes to be ex-
 pressed, that yt is hys worke to make tender the hard-
 nesse of manes harte, what tyme as other by the hol-
 some preachynge of the Gospell, or by any other mea-
 nes hee is receaued into mans harte, and that he light-
 neth them and leadeth them into the knowledg of God

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and

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and into all way of truth, and into a newnesse of their whole life, and perpetuall hope of saluacion.

Of the
Church.

We do beleue that ther is onely one Church of God, and that the same is not shut vp as in time past among the Jewes into any one corner or kingdome, butte is Catholike and vniuersall, & dispersed into al the world, so that nowe there is no nacion that maye truly complaine that thei be excluded, and can haue no parte with the Church and people of God. We doe beleue that the same Church is the kingdome, is the body, is the spouse of Christe, and of this kingdome that Christe is the onely Prince, of this body that Christe is the onely heade, of this spouse that Christe is the onely bridgrome: and that there be in the Church diuers ordres of ministers, some be Deacons, some Elders, some Bysshoppes, vnto whom the instruction of the people and the charge and prouision for thinges appertaininge to religion is committed, and yet that there is noe one man, nor that any one can be superioure and ruler ouer all: for wee beleue bothe that Christe is alwaies present with his Church, and that he needeth no Vicare that shoulde supplie his roume in all pointes: and that it is vnpossible for anye mortall man so muche as to comprehend in his mind, muche more to set in ordre and rightly and profitablye to gouern the whole vniuersall Church, that is to say, all partes of the worlde: that the Apostles as Cypriane saithe, were all of lyke authoritie, and that the rest were in the very same degree that Peter was. That it was spoken indifferently to them al, Heede to them all, Go in to the whole worlde. to them all, Teache the Gospell: And as S. Jerome saithe, that all Bysshops in what place so euer thei be, other at Rome, or at Eugubin, or at

Christ hath
no vniuersall
depute.

De simplici-
tate Prælatos-
rum.

Ad Euagriū.

at Constantinople, or at Rhegium, be al of like desert & of like Priestthoode. And as Cyprian saith, that ther is but one Bishoprike, and euery one holdyng a part thereof, dothe administer the whole: and accordinge to the sentence of the Councel of Nice, that the Romaine Byshoppe hath no more right ouer the Churche of God, then the other Patriarks of Alexandria & of Antioche: as for the byshop of Rome, who at this day chalengeyth all thinges to himselfe alone, vniuersally he do his office, vniuersally he administer the Sacraments, vniuersally he instructe the people, vniuersally he aduise, vniuersally he teache, ought not of right to be accompted a Byshoppe, or so much as an Elder in the Churche: for a Byshoppe as Augustine saith, is the name of a worke and not of honore: so that he may know & assure himself to be no Bishop that reuolucth to beare rule and not to profite: as for to be heade of the whole Churche or an vniuersall Byshop, it is no more possible for him or any other mortall man, then to be the bridegrome, the light, the saluacion, the life of the Church, for these be the priuileges and names of Christ onely, and vnto him alone properly and only they do appertaine. Nothor before Phocas the Emperours tyme, (whoe wee knowe well inoughe by a moste detestable murder, in killinge the Emperoure Maurice his Lorde & master, aspired vnto the Empire) that is to say, before sixe hundred & thirtene yeares after the byrth of Christ, was there euer any Bishop of Rome that euer suffered himself to be called by so proude a name: The Countell also of Carthage did expressly forbid, that any Byshop should be called other the highest Byshop or the chiefe prest. And for the byshoppe of Rome, in asmuche as he wil be called at this day after this sorte, and chalengeyth

*De simplicitate
Prælatorum.*

1. Tim. 3.

*Gregor. in
Regist. Li. 7.
Epist. 69.
cap. 47.*

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Gregor. lib. 4
Epist. 76. 78
Eo. & lib. 7.
Epist. 95.

to hymselfe an authoritie not due vnto hym, besydes that openlye hee doothe contrarie to the olde Councils and contrary to the fathers: if hee will beleue hys predecessor Gregory, he taketh to himselfe an arrogant, prophane, sacrilegious & Antichristian name: he is the kinge of all pride: he is Lucifer, in asmuche as he preferreth himselfe before his brothren, he hath cast away faith, he is the fore runner of Antichriste.

The callinge
of Ministers.

We say also, y ministers ought to be lawfully called & rightly and ordzely appointed vnto the administration of the Church of God, and that no man maye thruste in himselfe to the holy ministerie after his owne wyll & pleasure. So much greater is the iniury y these men do vnto vs, in whose mouthes nothing is more comunon, then that amongst vs nothinge is done by ordze, nothinge comely, al things in confusion & ful of troble amongst vs: all men to be preestes, al men to be doctors, all men to be interpreters.

The authoritie
of Ministers.

We say, that Christe hathe geuen vnto ministers authoritie to binde, to lose, to open and to shutte. And y the office of losinge dothe consiste herein: when that other to suche as are ouerthrowen in their owne consciences and at truely returned to a better minde, the minister by the preaching of y Gospel offereth y merites of Christ and absolution, and doth assure him of the remission of his synnes and of the hope of eternall saluacion: other when suche as in any greuous and slauderous offence, & by some notable & publike faulte haue offended their brothrens consciences, and therby haue in manner alienated themselues from the comon societie of y Church and from the body of Christe, after that thei do returne againe to a better minde, he dothe reconcile, gather and restore

restore home againe vnto the felowship and vnitie of the faithfull : and the authoritie of bindinge and shutting, we saie, he exerciseth as oftē as other vnto the vnbelaueurs & stubburne persons, he shutteth bp the gates of the kingedome of heauen, and threatheneth vnto them the reuenge of God & euerlasting punishment: or when he excludeth out from the bosome of the Church such as are openly excommunicated, the sentence that is geuen after thys sorte by the ministers of the Church, God doth so cōfirm, y whatsoeuer by their ministerie here in earthe is losed or bounde, that same will he lose and binde and make good also in heauen. The key whereby thei haue power other to shut bp or to open the kyngedome of heauen, we say with S. Chrysostome, that yt is the knowledge of the scriptures, and with Tertullian, the interpretation of the lawe, and with Eusebius the worde of God, and that the disciples of Christ receaued this authoritie, not for to heare the secret cōfessions of the people, or to occupie theselues about priuy whisperinges (whiche their sacrificinge Priestes, at this daye al of them, do in euery corner, & in suche sorte thei do it, as thoe the whole power and vse of the keys did consist therein alone) butte to the entent thei shoulde go, thei shoulde teache, thei shoulde openly preache the Gospell, that vnto suche as beleued thei mighte be a sauer of life vnto life: vnto the vnbelaueing and vnfaithful persons, the sauer of death vnto death, to the entent y the mindes of the godly beinge ones astonnied with the conscience of their life past & of their synnes, after thei shoulde begonne to beholde the light of the Gospell and beleue in Christe, euen as a doze with the key, so might they be opened wyth the worde of God, & that the wicked and

The keys of the kingdom of heauen,

2 Timoth. 3. 1

Stubbozne

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De poenitent.
dist. 1. ca. uer-
bum Dei.

Luc. 11.

Mat. 23.

Mat. 16.

Stubborne and such as woulde not beleue & retorne into
y^e high way, as men y^e wex faste locked & shut vp shoulde
be lefte to themselves, & become euery day as S. Paule
saith, worse and worse. This (saie we) is the reason and
ordre of the keys, and by this meanes, mens consciences
ar other opened or closed vp. The minister we deny not
is the Iudge, but as Ambrose saith, he hath no title of
right to take any rule and power vpon him. Wherfore
Christe for to reprove their negligence in teachinge, cri-
ed out vpon the Scribes and Pharises in these words:
Wo (saith he) be vnto you Scribes and Pharises, why-
che haue taken away the keis of knowledge, and haue
shutte vp the kingedome of heauen before men. And for
as muche as the key wherwith the entry into the king-
dome of God is opened vnto vs, is the worde of the
Gospel, & the interpretation of the law and of the scrip-
tures: whereas Gods worde is not, there we say is not
the key. And by reason that one Word is geuen vnto al,
and all haue but one key, the authoritie of al ministers,
concerninge openinge and shutting, must nedes be one.
Pea moreouer the Pope himselfe, althoughe his Para-
sites singe this songe neuer so sweetlye vnto him,
Vnto thee will I giue the keys of the kingedome of
heauen. as though thei appertained vnto him only and
to no man els, vnlesse he endeuoure himselfe so that the
consciences of men may be tourned, and submitte them-
selfe vnto Gods worde, we deny that other he openeth
or shutteth or hath any keys at al. And albeit he shoulde
teache and instructe the people, the whiche woulde God
he woulde bothe do it in deede, and finde in his harte at
y^e length to thinke, y^e it were at the least some part of his
office, yet his key shoulde be nother better nor greater
than

than the keys of other men . for who did exempt hym?
Who did teache him to open more cunningly, or to loose
better then his brethren?

Matrimony we say, in al kindes and states of men,
in Patriarkes, in Prophets, in Apostles, in holy Mar-
tyrs, in Ministers of the Churche, in Bysshops, is holy &
honorable. And as Chrysostome saith, that it is lawfull
and rightfull to ascende therewith vnto the Bysshopps
chaire: & as Sozomenus saith of Spiridion, and Nazi-
anzenus of his father, that a godly & a diligent Bysshop
exerciseth hys office in the Ministerie neuer a whitte the
worse for that cause, but rather better and to more pro-
fite. That lawe whiche violently taketh this libertie fro
men, and driueth them against their will to a single life,
we saie with S. Paul, is the doctrine of Diuells. And
yther vpon (as the Bysshop of Ausboroughe, Faber, the
Abbot Banormitanus, Latomus, and the Thre parted
worke whiche is added vnto the seconde Tome of the
Councells, with others of the Popes garde, yea and the
matter it selfe, and al histories do confesse) an vncredible
vncleanes of life & of manners in the ministers of God,
and moste horrible mischiefes haue insued. And therfore
Plus the seconde, a Byschopp of Rome sayde very well,
that he sawe many causes, why wyues should be taken
away from the ministers of the Churche: but hee sawe
bothe many moe and more waightier, why thei should
be restored agayne.

We do receaue and embrace all the Canonically scrip-
tures, bothe of the olde and of the newe Testament: and
we giue thanks vnto our God, that he hath raised vp
that light before vs, that we mighte alwaies haue it be-
fore our eies, lest that other by the deceit of me, or guiles

D.i.

of

Matrimony
of Ministers:

In Titum pri-
mo, hom. 11. 17
Theophyl. ad
Titum. 10.
Eu. li. 10. cas.
In monodia
sua super Bae
filium.

1. Timoth. 4.

Platina in vita
Pij. 2.

Of the cano-
nicall scrip-
tures.

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of the deuill, we shoulde be caried away after errors and fables. These we acknowledg to be y^e heauenly wordes, by the which God hath declared his will vnto vs: vpon them onely men may repose there consciences: In them all, those thinges, what soeuer are necessarie vnto oure saluation (as Origen, Augustine, Chrysostom, and Cyrill did teache) are fully and plentifully contained. These be the myght and powre of God vnto saluation: these be the foundation of the prophets & the Apostles, wherevpon is builded the Church of God: these be the moste certaine rule, whereby the Church of God, in case it do stagger or erre, may be directed, and to the which al doctrine of the Church ought to bee called to his triall: Against the which no lawe, no tradition, no custome is to be hearde: no not if Paule him selfe or an Angel from heauen shoulde come and teache an other way.

The Sacraments of the Church.

We doe receaue the sacramentes of the Church, that is to say, certen holy tokens & ceremonies, which Christ woulde haue vs to vse, that in them he might set before our eies the mysteries of our saluatiō, and more strongly confirme that faith which we haue in his bloude, and seale by his grace in oure hartes. And these we doe call wth Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostome, Basile, Dionysse, and other Catholike fathers figures, signes, badges, paterns, counterpanes, formes, seals, tokens, Similitudes, examples, Images, Remembrances, and memories. And we doubt not also to say with the selfe same fathers, that they be certaine visible words, scales of righteousness, badges of grace: and we doe expressly pronounce, that in the supper, vnto suche as doe beleue, there is truly deliuered the Body & Bloude of the Lord, the fleshy of the son of God, quickning

ning our soules, the foode of immortalite, grace, trouth, life: & that þ same supper is the cōmunion of the body & bloode of Christ, by the partaking wherof we are quickened, we are nourished & fed vnto immortalite, and by the which we are coupled, we are vnited & grafted into þ body of Christ, that we might dwell in hym and he in vs.

Of Sacraments which are properly to be reckened vnder that name, we do acknowlegd thoe: the sacramēt of Baptisme, and the sacrament of Thankes giuing: for so many do we find deliuered & consecrated by Christe, & approued of the olde fathers, Ambrose & Augustine.

The number
of Sacramēts

And that Baptisme is a sacrament of Remission of sinnes, and of that same wasshing wherby we are cleansid in the blood of Christ: and from this sacrament no mā, that will professe the name of Christe, nother yet the young Infantes of Christian men, in asmuche as they are borne in sinne and do appertayne vnto the people of God, ought to be put backe.

Baptisme.

We do acknowlegd the Lordes supper to be a sacrament: that is to say, an apparant symbole & signe of the body and blood of Christ, wherin is set after a manner before our eyes the death of Christ and his Resurrection, and whatsoeuer he did here in his humane body, to the intent we should gyue thanks for hys death and our deliuerance, & þ by often resorting vnto the sacramentes, we shoulde continually renew the remembrance therof: that we might be fedde with the true body and bloode of Christ to the hope of resurrection and of lyfe euerla-

The Lordes
Supper.

that we might be most assured, that the bodye & Christe is the same thing towarde the nourishing. Our soules, þ bread & wine is in þ feeding of our bodies. Vnto this bāket ought al the people to be biddē,

D.ij. that

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Chrisostom. ad
Ephes. scr. 3.
cap. 1.
De Conf. dist.
1. cap. omnes.

Dist. ca. secus-
laris.

De consecra.
dist. 2. ca. per
a. a.

Bothe kyndes
appertaine to
the people.

De Consecra.
Dist. 2. ca. com-
perimus.

The presence
of Christe in
the Supper.

that altogether might be partakers one with an other, and might yelde an open signification and testimony of the felowship thei haue amongst them selfe, and of that same hope whiche thei haue in Christe Jesu. Wherefore in case there were any that would only be a looker on, & abstaine from the holy communion, such y^e olde fathers, and the Bishops of Rome in the first age of the Church before that priuate masses came vp, did excommunicate as a wycked and a Heathen man: neither was there any Christian man in those daies that toke vpō him, whyles other men gased on, to communicate alone. Suche a decree Calixtus in time paste dyd make, that after the consecration, all shoulde communicate, vnlesse thei had rather stande without the Church doores: for so saithe he, hath the Apostles ordeined, & the holy Church of Rome doth holde. Vnto the people also what time thei come to the holy communion, we saye bothe the partes of the sacrament ought to be giuen: for so Christe commaunded it, and the Apostles in al places did ordeine it: and al the olde fathers and catholike Bysshops did folow it. And y^e if any man do the contrary, he committeth (as Gelasius saith) sacrilege: and that oure aduersaries, suche as at this day repecting and abolyshing the holy communion without gods worde, without any authoritie of the olde Councells, without any Catholike father, yea and without reason, do defende priuate Masses, and the dismemberinge of sacraments, and do it not onely contrary to the expresse commaundement and will of Christe, but also contrary to al Antiquitie, do moste wickedly therin, and are cursed theues, and commit sacrilege.

We say that the breade and wine are holy and heauēly misteries of the bodey and bloode of Christe: and that
in

in them Christe himselſe, the true breade of eternall lyfe, is ſo preſently deliuered vnto vs, y we do truly receaue his body and bloode through faith. Neuertheleſſe we do not ſo ſpeake it, as though we ſuppoſed that the natures of breade and wine were vtterly chaunged and came to nothinge, as many in theſe laſte ages haue dreame, though hetherto thei could neuer wel agre among themſelſe of their dreame. For Chriſte neuer went about to make that a wheaten cake ſhould caſt away his own nature, and put vpon hit a certeine newe Godheade, but rather for to chaunge vs, and as Theophylactus ſpeaketh, to tranſelement vs into his bodye: What maye be more plainely ſpoken, then that whiche Ambroſe ſayth: The bread & wine are the ſame thyngs, that thei were, and are chaunged into an other thing. Or whiche Gelatius ſaith: It ceaſeth not to be the ſubſtance of breade or nature of wine: or whiche Theodoroſe ſaith, After the ſanctification, the myſtycall ſignes caſte not away theyr owne propre nature, for thei remaine in their owne former ſubſtaunce, figure and kinde: or whiche Auguſtine ſaith, That whiche you ſe, is the breade and the cup, the whiche thing euen your eyes do tell you, but that which your faith comminge to be instructed dothe require, the breade is the body of Chriſte, the cup his bloode. or whiche Origen ſaith, That breade which is ſanctified by the word of God, as concerninge the matter, goeth into the belly, and is caſt into the withdrawing place. Or which Chriſte ſaid, not onely after the conſecratio, but alſo after the Communion ended: I wil drinke no more of the frute of the vyne: for it is certaine that oute of the vine cometh wine, not bloode. Nother yet in ſaying of theſe thinges doe we take any thinge from the dignitie of the

Transubſtanciation vnknowne to the Fathers.

In Ioan. cap. 6.
De ſacra. li. 4.
cap. 4.

In Dialogis
primo et .2.

In ſermone ad
infantes.
De Conſecrat.
Diſt. 2. ca. qui
manducant.

In Mat. 15.

Luc. 22.

An Apologie of the

Lordes Supper, or teache that it is onely a colde ceremony, and that in hit ther is nothinge done: as many men do flounder vs, for we do constantly affirme, that Christ dothe truely exhibite hym selfe prelent vnto vs in his sacramentes: in baptisme, to the intent we shoulde put him vpon vs: in the Supper, that by saythe and in spirite we myght eate him, and oute of hys passion and bloode we myghte drynke lyfe euerlasting. And all this we say, is done not faynedly and coldely, but in very dede and truely. For albeit we touche not the body of Christ with oure teeth and iawes: yet with saythe, mynde, and spirite we take holde of hym and crusse hym. Nother is that faithe vaine whiche inbraceth Christe, nother is that thyng coldely receaued whiche is receaued wyth minde, faithe and spirit. For so in these misteries Christ himself wholly in his perfection is offered and geuen vnto vs, that we knowe moste assuredly, that we are nowe become fleshe of hys fleshe, and bone of hys bones: and that Christe dwelleth in vs, and we in him.

De Consecra.

.i. ca.

Quando.

Wherefore, in the administration of these misteries before menne come vnto the Communion, it is to good purpose that the people are admonyshe to lyft vp theyr hartes, and to dyrecte vppre theyr myndes towardes heauen: for there is hee vpon whome we muste satisfie oure hunger, and liue. And Cyrillus saythe, that in the receauinge of misteryes, all grosse imaginacions muste be putte awaye. And the Councell of Nyece, as yt ys cited in greeke of some, dothe expressly forbydde vs, that we shoulde not basely occupy oure myndes aboute the breade and wine sette before vs. And as Chrysostome wyteth right well, we saye that the body of Christe is the Carrage, and we muste be the Egles, that we maye know

knowe that we ought to flye a highe gate, if we will at-
tayne vnto the bodye of Chryste: for this is the Table
of Egles, not of Iays. And Cyprian, This breade saith
he, is meate of the minde, not meate of the belly. And Au-
gustine: Howe, saith he, shal I holde him that is absent?
Howe shall I reache forth my hande into heauen, that
I might holde hym there sitting? Reache out, saith he,
saith he, and thou haste caught him.

De caeno Dos
mini.
In lo. tra. 50.

As for the Marchaundyses and open saales of
masses, and the bearing vp and downe and worshipping
of breade, and suche other ydolatrous and blasphemous
follies, whiche no man can affirme that Chryste and his
Apostles deliuered vnto vs, we suffer not in oure Chur-
ches. And we do iustly reprove the Bishops of Rome,
which without Gods worde, without authoritie of the
holy fathers, without any example, after a newe guyle,
doe not onely sette forth to the people the sacramentall
breade to be worshypped with godly honoure, but also
thei carry it about vpon an ambelinge horse, where so-
euer thei ride themselves, as in times paste the Persians
did fier, and the Egyptians the relikes of Isis: and thus
thei haue now brought the sacraments of Chryste to be a
pagent & a solemne pompe, to the entent that that thing
whereby the deathe of Chryste shoulde be continually re-
membred and celebrated, and wherein the mysteries of
oure redemption shoulde bee deuoutly and reuerently re-
newed, shoulde serue for nothinge els but to feide mens
eies with foolyshe sightes and wanton boyes games.
And where as they saie and perswade also sometimes to
fooles, y in their masses thei can distribute & apply vnto
men (which many times think nothing on y matter, nor
vnderstād what is in hand) al the merites of the deathe of
Chryste,

Abuses of the
Lords supper

Libro de Ces
remoniis eccles
sie Romane.

How the me-
rites of Christ
are applied vn-
to vs.

An Apologie of the

*Ad Rom. ca. 3.
lib. 3.*

Purgatorye.

*Aug. in psal. 85
In Enchiridion
cap. 67.
De ciuit. Dei.
li. 21. ca. 26.
Cōtra Pelagius
anos. lib. hys
pognosticon. 5.*

Of Ceremonies.

*Ad Ianuarium
epist. 119.*

Christ, it is a matter to be laughed at, and also both he-
thenish and foolish. For oure faith dothe apply vnto
vs the death and crosse of Christe, not the making of a
sacrificing preeste. The faith saith S. Augustine, of the
sacraments, doth iustify, not the sacramēt. And Origen
saith, He is the preest and the propitiation, and the sacri-
fice, the which propitiation cometh to euery man by the
way of fayth. And in like wise saye we, that without
faith the sacramentes of Christe profite nothing, no not
the liuinge, muche lesse them that be deade. For as tou-
ching that thei ar wonte to boast them of their Purga-
tory, althoe we know it is not very newly inuented: yet
yt ys nothing but mere foolish and an olde wiffes tale.
Augustine sometimes saith, that there is suche a certain
kinde of place, sometimes he denyeth not but it may be,
sometimes he is in doubt, sometimes he doth vtterly de-
ny it, and supposeth that men ar deceiuid therin through
a certen curtaile inclination of good wil. Neuer the lesse
of this one error, so great a haruest is growen to the sa-
crificing preestes, that in as much as Masses were pub-
likely and openly solde in euery corner, the temples of
God were made shoppes of marchandise, and the mis-
erable worlde was perswaded, that nothings was more
salable, out of doubt to these men ther was nothig more
profitable.

Towching y multitude of idle cerimones, we know
S. Augustine greuouly complained of the in his time.
Wherefore we haue cutt of a great numbre of them, be-
cause we knew that mens consciences were greuoulye
combered w them, and the Church of God burthened.

Neuertheles we doe retein and reuerently excercyse
not onely suche as we know were commended vnto vs
by

Churchie of Englande.

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by the Apostles, but also certen others, suche as seemed vnto vs mighte be borne without any hurte in the Church, because we wold haue all thinges done in the holy assembly, accordyng as S. Paul comaundeth, cōly & in order. Agayne, all such as we perceiued to be o- ther very superstitiouse, or could, or filthy, or foolish, or cōtrary to the holy Scriptures, or that were vnfit for mē that had their right wits, of which sorte of ceremonies there be at this daye in the Papacy an infinit nō- ber, without exception we haue vtterly refused, because we wold not haue the right worship of God any lon- ger defiled with suche foolishnes.

We pray, as it is meete, in that tonge whiche every Prayer in our man amongst vs doth vnderstand, to thintent that the owne tonge, people, as Paule doth admonish vs, by y cōmon praier may receaue a cōmon profit, according as all the good fathers & catholike byshops, not only in the old testa- mēt, but also in the new, bothe did pray them selfs and taught y people to pray also: leaste that, as S. Augu- *August. in Psa.* stine saith, like Dopingays & blacke birdes we might 18. seeme to pronounce that thing, whiche we knowe not what it meaneth.

As cōcerning mediators & spokes mē, by whome we Of intercessi- might haue accesle vnto God the father, we haue none on and wor- other but Iesus Christ, in whose name only al thinges shipinge of at obtained of the father. It is very foule and altoge- *Saintes.* ther Heathenish, that whiche we see done euery where in the Popes Churches, not only because thei wil haue an infinit number of meanismakers to speake for them, and that altogether without the authoritie of Gods word, in so muche, that as Jeremye saith, the nūbre of Gods now dothe cōteruaile or rather excede the nūbre *Hier. 2. 23.*

C. i.

of

An Apologie of the

of the cities, and the wretched people knoweth not, to-
wardes whiche of them it behoued them most to turne
themselve: not bicause that albeit they be so many that
they can not be numbred, yet vnto euey one of the thei
haue apointed a seuerall office what they shal procure,
what they shal giue, what they shall bring to passe: out
also bicause that bothe wickedly & impudently they cal
vpon the virgin Mary, that she would remembre how
she was a mother, that she should comaunde her sonne,
and put in vze the authoritie that she hath ouer him.

Bernardus.

Of original
sinne,

Of redemptio
by Christe.

The sacrifice
of Christe is
perfect.

We say that mā is borne in sinne, & leadeth his life in
sinne. That no mā can say truely, My hart is cleane: y
the most iustest mā is an vnprofitable seruant: that the
law of God is perfect, & requireth of vs a perfect and a
ful obediēce: that we in this life by no meanes cā satisfie
the duety y thereto doth appertaine: For that there is
any man that by his owne strength can be iustified in y
sight of God: & therfore that our onely sanctuarie and
refuge is to the mercye of our father through Iesus
Christ, to thintēt we may assuredly perswade our selfs
y he is the propitiatio & mercie sacrifice for our sinnes,
that w' his blood al our spottes ar wiped away: that he
hath pacified al thinges with his blood shedde vpo the
crosse: that he with that one and onely sacrifice, whiche
ones he offered vpo y Crosse, hath thoroughly perfected
all thinges, & for this cause what time he was dyeng,
he sayd: It is finished. as thoe he wold signifie therby,
that the Raunsome for sinne of all mankinde is payed.

This sacrifice, in case there be any mā that thinke it
not sufficient, let them goe hardely & seeke out a better.
We truly both bicause we know ther is but one, we ar
cōtent w' one, & loke for none other: & bicause it was to
be offered but onely ones, we doe not comaunde it to be
repe-

repeted: & also because it was ful & perfect in al respects,
we haue not instituted a cōtinual successiō of sacrifices.

Now although we say we haue no confidēce in our
workes and doynges, & doe grounde the whole course ^{Of good}
of our saluatiō in Christ onely, neuerthelesse we say not ^{workes.}
therupon ꝑ we may liue loosly and wātonly, as thoe it
were inough for a Christian man to be dipped onely in
ꝑ water & to beleue, & ꝑ nothing els is to be looked for
at his hande. Trewe faith is liuely and can not be idell.

Wherefore thus we doe teache the people: that God
hath called vs not to giue our selfs to excesse and our
owne luste, but as Paule sayeth, vnto good workes, to
thintent to walke in them: ꝑ God hath drawen vs out
of the powre of darkenes, for to serue the liuyng God,
for to cut of the remaines of sinne, for to worke our sal-
uation in feare and trembling, that the spirit of sancti-
fication might appeare to be in our membres, & Christ
him self thorough sayth to dwell in our hartes.

To cōclude, we do beleue ꝑ this self same flesh of ours, ^{Of the resurre}
wherin we doe liue, albeit whē it is dead it turneth into ^{ction.}
duste, yet at the laste day it shall returne agayne to life,
through the spirite of Christ which dwelleth in vs. In
that daye, what so euer in the meane time we suffer for
his sake, Christe will wipe from our eyes all maner of
teares: and we by him shall enioye life euerlasting, and
be with him for euer in glory. So be it.

These be those heresies for the which a good parte
of the world is cōdemned at this daye, vnheard. Where-
fore they ought rather to haue brought their action a-
gaynst Christe, agaynst the Apostles, agaynst the holy
fathers: for these thinges haue not onely procedid fro
them, but also by them they were establyshed: onles

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perauenture these men wil say, the whiche also perhaps they will not sticke to say, that Christ did not ordeyne the holy communion, to thintent it should be distributed among the faithfull: or that the Apostles of Christ and the old fathers sayd priuate Masses in euery corner of theyr churches, sometimes ten, sometimes twety at ones in one day: or that Christ & the Apostles did restrayne al the people from the Sacrament of his bloud: or that eue that thing, whiche at this day is done euery where amongst them, and is so done, that who that doeth o- ther wise, they cōdemne him for an Heretike, is not cal- led of Gelasius their owne man, sacrilege, or that these be not the wordes of Ambrose, Augustine, Gelasius, Theodoret, Chrysostome, & Origene: that bread and wine in the Sacraments remayne the same thinges y they were before: That whiche is sene vpon the holy table is bread: that it ceaseth not to be the substance of bread and nature of wine: that the substāce and nature of bread is not chaunged: that the self same bread, for so muche as apperteyneth to the matter, goeth downe in- to the belly, & is caste out into the priuy place of with- drawing. Or that Christ, the Apostles and holi fathers did not praye in that tonge whiche the people did vn- derstand: or that Christ by y one only sacrifice whiche he offered ones, did not perfectly finishe all thinges, or that that sacrifice was vyperfect, so that now we haue neede of an other. All these thinges they must nedes say: onles perauenture they had rather saye, that all lawe and right is conteyned in the treasury of the Popes bodome: or as one of his hyperlinges & parasytes doubted not in tyme paste to say, that he might dispens agaynst the Apostles, agaynst the Councils, agaynst the Canōs of

Dist. 36.
Lector. In
glosa.

of the Apostles, and that he is not bounde by these ex-
amples, ordinaunces and lawes of Christ.

Diff. 8. Presbyter.

These thinges haue we learned of Christe, of the Apostles and holy fathers, and the same we doe faithfully teach the people of God, and for the same at this day we are called of him, forsothe that wil be the prince of Religion, Heretikes.

O mercytull God. Doe you conclude therfore that Christ him selfe, and the Apostles, and so many fathers haue together all erred? doe you conclude that Origen, Ambrose, Augustine, Chrysostome, Gelasius, Theodoret, were men that abandoned and forsooke the Catholike sayth? Doe you conclude that so perfect agreement of so many Bishops and learned men was nothing els but a conspiracie of Heretickes? Or els that that thyng whiche at that time was commended in them, is now condemned in vs? and that whiche in them was catholike, is now, onely bicause men haue chaunged theyr fantasies, sodenly become Schismaticke? or that whiche ones was trew, now by and by, bycause it pleaseth not these men, shall be false? Wherefore let them bying forth an other Gospell, or let them shew causes, wherefore these thinges whiche so longe time hath bene openly obserued and approued in the Church of God, ought now at the laste to be reuoked. But we doe certainly knowe, that that same worde which by Christ was reueled, and published abroad by the Apostles, is sufficient as well for our saluation, as also to defende al truth, and to conuince al heresie. By that same onely, we doe condemne all kinde of olde heretickes, whiche these men saye we do rayse vp agayne out of Hell, the Ariians, Eutychians, Marcionites,

A Detestatio
of Heresye,

C.iii.

Ebions,

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Ebions, Valentiniāns, Carpocratians, Tatians, No-
uatians, and at a worde, all such as haue had wicked o-
pinio, other of God the father, or of Christ, or of y^e ho-
ly Ghost, or of any other parte of christian Religion, in
as much as by the gospell of Christ they are reproued,
them we doe openly pronounce to be wicked and dam-
ned, and euen vnto Hell gates doe detest them. And not
only this, but also in case they breake out in any place &
bitter them self, we doe seuerely & earnestly correct them
with lawefull and conuenient punishmentes.

Heresies that
rise with the
Gospel, ar not
bredd by the
Gospel.

We cōfesse in deede, that certen newe sectes, and such
as before hath not ben hearde of, as Anabaptistes, Li-
bertines, Menmonions, Zuenkfeldians, by & by at the
springyng of the Gospell did starte vp. But we giue
thākes vnto our God, the world seeth now wel inough
that we nother haue bred, nor taught, nor fostered these
monsters. Reade I praye thee whoe so euer thou arte
our bookes, they be in euery place to be solde, what
was euer written by any of oure men, that might eu-
dently fauer the madness of these fellowes? No there
is no countre so free from these pestilent fellowes, as
these be wherein the Gospell is freely & openly taught.
But yf menne will consider the very matter diligently
& rightly: this is a great argumente that this doctrine
whiche we teache is the truthe of the Gospell: For
nother is darnell commonly wonte to grow, but with
some kinde of grayne: nor chaffe, but with corne. By
and by after the time of the Apostles, what time the
Gospel was first spred abroad, who knoweth not how
many heresies sodenly sprang vp together? Whoe euer
hearde before of Simon, Menander, Saturnine, Ba-
silides, Carpocrates, Cherinthus, Ebion, Valentine,

Secun-

Secundus, Marcosius, Colozbasiuſ, Heracleo, Luciane, Seuerus? And what shoulde we reherſe theſe? Epiphaniuſ reckoneth foureſcore, Auguſtine moe, and that diſtincte heresies, whiche grewe vp together with the goſpell. Howe then? was the goſpell no goſpell, bycauſe that heresies ſprange vp together with it? Orther was Chriſt therfore no Chriſt?

And yet, as we ſayd, this ſeede buddeth not amongſt vs that openly & freely teache the goſpell. Amongſt our aduerſaries euē in blindnes & in þ darke, theſe peſtilēces doe riſe, and gather increaſe & ſtrength, wheras truthe is oppreſſed with tyranny & cruclty, & can not be hearde but onely in corners and in ſecrete metinges. Let them make a proſe, let them giue free courſe to the ghospell: ſuffer the truthe of Jeſus Chriſte to ſhine and to caſte forth his beames into all partes: they ſhal ſee by and by theſe ſhadowes, at the lighte of the goſpell to vaniſhe awaye, euē as the darkenes of the night at the appearing of the Sunne. For al thoſe heresies, whiche theſe men doe ſlaunder vs to foſter and to nurrish, we dayely, whyles they ſit ſtill and at otherwiſe occupied, doe confute and chaſe awaye.

Where as they ſaye that we are fallen into diuerſe ſectes, and that ſome will be called Lutherans, ſome Zuinglians, & that we could neuer wel agree amongſt our ſelſs touchyng the ſumme of our doctrine: what I praye you woulde they haue ſayde, if they had bene in the firſte age of the Apoſtles and of the Fathers: when one ſayd, I holde of Paule: an other, I of Cephas: an other, I of Apollo. or when Paule reſproued Peter: when vpon occaſion of ſtrepſe, Barnabas departed from Paule: when that, as Origene dothe teſtiſye, the

The cauſe of heresies.

Diſſenſion amongſt thoſe that profeſſe the Goſpell ys no certen note of heresie.

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the Christians were deuised into so many factions, that thei retained onely the name of Christians commune to them al, els nothing that was like vnto Christian me: And as Socrates saith, y for their dissensions & sectes, thei were scorned openly in stage plaies, of the people: & when that as the Emperour Constantine dothe saye, ther were so many dissensions & braules in the Church, that the misery therof might seeme to passe all the other miseries that were before: Also whē that Theophilus, Epiphani⁹, Chrysostome, Augustine, Rufine, Jerome, all being Christians, al fathers, al Catholikes, did strue amongst themselves with most bitter contentions, and such as coulde not be appeased: when that as Nazianzenus saith, the members of one body, one destroyed an other: when the Easter parte of the worlde was deuyded frō the West, about leuened breade and for Easter, matters of no great waighte: when in all Councells nowe and then new Creedes and new Decrees wer stamped, what trowe ye these menne woulde haue saide in those daies? To whiche woulde thei haue chiefly applied themselves? From which woulde thei haue fledde? Which Gospel would thei haue beleued? Which would thei haue taken for Heretikes, which for Catholikes? Now for two names onely, Luther & Zuinglius, what a busines do thei make? Only to the entēt, that bicause there is something wherbpōn thei two do not yet agree, we shoulde ymagine that bothe of them erred, nother of them had the Gospel, and that nother of them did teache righte and truelie.

Sectes and
Dissensions
of the Papists

But Lorde, what men, trowe ye, be these that fynde faulte with dissensions amongst vs? Do thei all agree amongst themselves? Hathe euery one of them wel aduised

sed himselfe what waye to folowe: Was there neuer no
dissensions, no braules amongst them: How happeneth
it then that the Scotistes and the Thomistes do agree
no better about merytes of conueniency, and merites of
duety: about ozyginall sinne in the blessed virgine, a-
bout a solemne and a simple bowe: why doe the Cano-
nistes say, that eate confession is ordained by humayne
& positue law, and the Schooleme contrary, by gods
law: Why doth Albert Pighius dissent from the Car-
dinall of Caieta, Thomas from Lumbarde, Scotus
from Thomas, Occame fro the Scot, Alliensis from
Occame, the Nominales from the Reales: And al-
though we passe ouer the infinite dissensions of friers
and Monkes, wherof some of them doe appoint their
holines to be in fishe, some in herbes, some in shooes,
some in slippers, some in a linnen garment, some in a
wollen, some go in white, some in blacke, some are sha-
uen broder, some narrower, some are shodde, some are
barefoote, some girded, some vngirded: yet they ought
to remember that there be some among them that say,
the body of Christ is present in the supper naturallie:
againe there be some euen of their owne company also
that deny it: that there be some that saye the bodye of
Christ in the holy Communion is torne and crused w
teeth: againe there be some that deny it: that there be
some that write that the body of Christ in the sacramēt
hath quantite and bygnesse, on the other syde there be
some that denye it: that there be some that saye, Christ
did Consecrate by a certaine power of diuinitie, some
y by blessing, some by fīue specially prescribed wordes:
some by repeting of the selfe same fīue wordes, some al-
so that in those fīue wordes, by the Pronoune demon-

f. j.

strative,

De merito cog-
grui & cog-
digni.

Stephan Gal-
diner in the
Diuels sophi-
Richard.
Faber.

Recantatio Be-
rengari, Scho-
le, & Glosa.
Guimadus do
con. dist. 2.
Ego Beren-
Thomas

An Apologie of the

Gardinerus.

*De consecra.
dist. 2. Species
in Glosa.*

**The agrement
of Papistes.**

**Euery consēt
is not a true
token of the
Church of
God.**

stratiue, Hoc, that is to say, This, thinke that the bread of wheate is pointed to: some thinke rather that a certayne thynge whych they call Indiuidium uagum, is shewed therby: that there be some that saye, dogges and mase maye truly and in very deede eate the bodye of Christe, some againe that stedfastlye denye it: that there be also some that say, that the accidences of bread and wine may nourrishe, some that say the substance retourneth againe. What nedeth anye more: it were to longe and ouer tedious to rehearse all, so vncertayne and so full of controuersye is the whole platt of these mennes religion and doctrine: even yet still amongst the selfe same men, from whome it firste sprange and proceded, for they neuer lightly agree amongst themselves: except peraduenture, as in time paste the Pharisees and Sadducies, or as Herode and Pilat, against Christ.

Wherfore let them goe hardely: and let them rather make peace at home amongst their owne compagne. True it is, that vnitee and agrement is a thynge most conuenient for Religion: and yet it is no certayne and proper note of the Church of God, for there was perfecte agrement amongst those that worshipped the goulden calfe: and amongst those which together wyth one voice cried oute agaynst our sauour Iesu Christe: Crucifye him. Nether yet bycause the Corinthians were at variaunce amongst themselves, or bycause Paule differed from Peter, or Barnabas from Paule, or for that the Christians that were shortly after the beginning of the Gospel, varied about some matters one from an other, foloweth it therfore, that amongst them there was no Church of God: As
for

for those whom these men doe call in reproche, Zuing-
lians and Lutherans, in verye deede are both of them
Christians, and frendes one to an other, and brotzen.
They dissent not in the principles and foundation of
our religion, nether of God nor of Christ, nor of the
holy Ghoste, nor of the way of Justification, nor of
eternall lyfe, onely they doe vary aboute one, and that
not very waighty or great question. Nor we dispaire
not, or rather wee doubt not, but shortly they shall be
agreed: and if there be any of them that are otherwise
perswaded then were fitt and conuenient, that all par-
tiall affections and factious names layde a parte, God
will reuele their errour vnto them, to the intent that
when they haue better consydered and examined the
matter, all causes and rootes of dissension, euen lyke as
it came ones to passe in the councell of Calcedonia, may
be vtterly digged vp and buried in perpetual forgetful-
nes. So be it.

But the waightyest matter of all is, that they do
call vs wicked men, and such as haue caste away all
care of religion: although in deede it ought not to
trouble vs very much, when thei themselves by whom
it is objected, knowe that it is slanderous and false.
For Iustine the martyr wyrteth, that what tyme the
Gospell beganne firste to bee publyshed, and the name
of Christe to spread abroad, that all Christians were
called Godlesse. And what tyme Polycarpe was ar-
raigned in iudgement, the people stirred vp the Lieut-
enant to slay and to destroy all them that professed the
Gospell, with those woordes, *απειθεῖς τῷ θεῷ*, that is
to say, Away with the wycked men that haue no God.

Impietie in
times paste
objected as
gainste Chris-
tians.

actious.

Euseb. lib. 4.

f. 11.

Not

An Apologie of the

Not bicause the Christians had no God in very deede, but bicause thei would not worship stones and stockes, which at that time were honored as goddes. But the whole world seeth now wel ynough, what we and our brothren haue suffered at these mens handes for religio only, and for our Gods sake. Thei haue throwe vs into prisonnes, into waters, into fyers, and haue walowed in our blood: not bicause we were other adulterers, or theeves, or mankillers: but only bicause we did professe the Gospell of Iesu Christ, and did trust in the liuing God: and bicause we did complaine vpon to iust occasion, thou knowest O Lord, and to truely, that for most vaine and trifling traditions, the lawe of God was by our aduersaries broken and troden vnder foote, and bicause we said that in as much as with knowledge and aduiseiment they did so obstinately contempne the commandements of God, they were rebelles to the gospell, and enemies of the Crosse of Christ.

The obiection
of manners
answered.

But these men what time they sawe that our doctrine could not be iustly accused, they thought it better to inuey against our maners: saying that we destroyed all good deedes, that wee opened the gates vnto licence and lust, and led the people from al endeouour of vertue. And truely the lyfe of all men, euen of the godly and Christian men, hath alwaies bene such, that in the most perfect & chaste maners, yet there was somewhat wherin thou mightest finde faulte. And moreouer al men are so inclyned to doe euill, and all so ready to suspect, that euen those things which were neuer done nor thought, may neuerthelessse easly be heard of, & sone beleued. And like as in a very white garment a little spotte is easly perceived, so in a most pure life the least blott of filthy doinges

doings is some espyed. Neither doe we suppose that all they which at this day haue embraced the doctryne of the Gospell, are Angels, and liue altogether wout spot or wrinkle: or that these men be so blinde, that if there be any thing that may be reprovued in vs, they can not espye it at neuer so little a hole: or y they be so curteous, that thei wil interpret any thing in y better part: or so honest that they will turne their eyes towarde themselves, and esteeme our maners by their owne. But if we will consider the matter from the beginning: we know that in the very times of the apostles, there was amongst the Christians, thorough whome the name of the Lord was blasphemed, & euil spoken of among the Gentiles. Constantius the Emperour complained as Sozomene writeth, that manny after they were come vnto Christian religiō, were become worse. And Cyprian with a sorowfull oration doth complaine of the corruption of hys tyme. The discipline saith he, which the Apostles left vnto vs, quietnes and longe peace hath corrupted. Euery man studied to encrease his patrimony, and forgetting what the faithful other before in the Apostles time had done, or alwaies ought to doe, they gaue themselves to multiplyeng of ryches, w an insatiable rage of enuetyousnes. In Bysshops there was no deuotion: in ministers no byright dealing, no mercye in their doings, no discipline in their maners. In man the bearde was corrupted, in woman beauty counterfakte. And before him Tertullian: O sayth he, how miserable are wee, that in these dayes are called Christians: We liue lyke Gentiles vnder y name of Chryst.

The manners
of the aunce-
ant Church
decayed.

De lapsis.

To conclude, bycause wee will not rehearse all:

Gregory

An Apologie of the

Gregory Nazianzene, of the miserable state of his time speaketh thus: We are now hated, saith he, amongst the Gentiles for our vices, also we are made now a spectacle not only to Angels & to me, but also to all wicked men. In this case was the church of God, what time the Gospel began first to shine: what time the raging fury of Tyrantes was not yet cooled, or the sword drawn away from over the neckes of the Christians. And no meruaile at all, for it is no new thing that men be men, though they be called Christians.

But these men so hainously accuse vs, do thei in the meane season thinke nothing of themselves? Thei that haue leisure to loke so farre, both what is done in Germany & what in Englande, haue thei either forgotten, or can thei not see what is done in Rome? Are we accused by the, of whose life no man can speake so honestly & reuerently?

We do not take upon vs now at this time to bring to light & to the shew of the worlde those doings, which ought rather together with the Authors of them to be buried, our religion, our shamefastnes, our blusshing dothe not bere it. Neuertheles he so commaundeth all men to call him Christes vicare & head of the Church, who heareth these things to be done at Rome, who seeth it, who suffereth it (more we wil not add) of what qualitie thei be, he may easily consider with himself. For let him call to remembrance, let him consider that thei be his Canonistes that haue taughte the people, that simple fornication is no synne, as though thei had learned that doctrine of Mitio in Terence, where he saith: It is no fault to beleeue me, for a young man to lye with a harlote. Let hym consider that thei be his men that haue decreed, that a Priest for fornication oughte not to be remoued from his benefice: let him remember that Cardinall Campegius,

A Contrary
obiection of
manners.

Ioannes de
magistris, De
sempertantia.

3. Quest. 7. la
et Extra. De
Bigamis. Quia
circa.

gins, Albert Dighi, & mani others of his affinity hath taught, þ that priest liueth much more holily and more chastely þ kepeth a concubine, then he that hath taken a wife in matrimony. We trust he hath not yet forgottē, þ at Rome there be many thousandes of common harlots, & that he gathereth of them yearly by þ way of imposition, about thirty thousand ducats. Wherfore he can not forget, þ in Rome opely he occupieth baudery, & of most filthy gaine, filthely & wickedly feedeth hys own delite. I pray you, were al things at Rome other sounde or holy ynough, what time as Ione a woman of perfect age rather then of life, was Pope, & toke vp on her to be head of þ Church, & after that two yeres together she had applied her selfe in þ holy seat vnto o-ther mens lustes, at the last in going a Proccession a- bout in the Citie, in the sight of the Cardinales and Bysshoppes, was openly deliuered of childe in the strete.

But what shoulde wee speake of concubines and bawdes: for that is now at Rome a common and an open & no vnprofitable sin. For harlots now a daies sit there, not as in times past, wout the citie w their heads couered & muffled, but dwell in pallaices, wander in þ market place w open face, as though it were not onely lawful, but also commendable for them so to do, what nedeth any more? Their lecherous lustinges ar now wel ynough knowē to all the world. S. Bernard touching the Popes family, & euē of þ Pope himself spea- keth freely and truly. Doth thy court, saith he, receiue good men? It doeth not: Guill men there goe fore- wardes, good men go backwards. And whosoever he was that did write that same Thre parted work which is toynd to þ Coucel of Lateran: The excelle, saith he,

I. iiii.

at this

Her Image as
she trauelled
with childe is
yet at Rome.

Genes. 38.

In consilio des
lectorū Caro-
din. to. 3.

De considera-
tione ad Eua-
genium.

An Apologie of the

At this daie is so great not only in Clerks and Prieests,
but also in prelates & byshops, & it is horrible to here of.

But these things are not onely common, and there-
fore by reason of custome and continuance of time allo-
wed, as the rest of these mens matters are in maner al,
but also olde and now stinking ripe. For who hath not
harde what Petre Aloisius, the sonne of Paul & third,
did vnto Cosmus Cheriuss byshop of fauense, or what
Ihon Casus Archbyshop of Beneuento the Popes le-
gate at Uenice, wrote of that horrible fylthinesse, wher
as euen that thing which ought not to be heard of, out
of any mans mouthe, he dothe commend with most fil-
thy wordes and diuelishe eloquence: Whoe hathe not
hearde, how that A. Diazus a Spaniarde, being sent
from Rome into Germany for that purpose, traiterous-
ly and wyckedly kylled Ihon Diazus hys brother, a
mooste innocent and holy man, onely bicause he hadde
embraced the Gospell of Iesus Christe, and woulde not
returue to Rome. But these thinges, will thei say, maie
sotimes happen in a wel ordered comon welth, whether
p magistrates wil or no, & by good lawes ar punished.

Be it so hardily. But w what good lawes were these
beastes punished: Peter Aloisius after he had don those
vylanous deedes, whiche wee spake of, was alwaies
in special fauour and in the bosom of his father Paul &
third. Diazus after he had killed his brother, by helpe of
p Pope, was violently pulled away, least he shold haue
bene punished accordinge to good lawes: Ihon Casus
Archbyshop of Beneuento liueth yet, and liueth euen at
Rome, and in the eies and sight of the mooste holy. Thei
haue killed of our brothzen an infinite numbze, onelye
bicause thei beleued truli and sincerely in Iesus Christ:
but

P. Aloisius.

Ihon Casus.

A. Diazus.

Keynotes sins
vnpunished
amonge the
Romyshes.

onely bicause they beleued truely and sincerely in Iesus Christ: but of that huge multitude of whores, whore-mogers and adulterers, whome did they euer, I saye not, kil, but other excommunicate, or at any time laye hande on? Al, I praye you, lecherous lustes, Adulteries, Baudery, whoz huntings, Murders, Incests, and other moze wicked doynges no sinne at Rome? Or if they be sinne, maye it be that in the Citie of Rome, in the towre of holines, of the vicare of Chryste, of the successor of Peter, of the most holy father, they should be so easily and so mildly suffered, as thoe they were no sinne at all?

O holy Scribes and Pharisees, vnto whome this holines was neuer knowne. O holines and Catholike faith. These things Petre neuer taught at Rome: Paul liued not at Rome after this maner: They did not openly mayntaine baudery: they did not exacte any impositions or taxes vpon harlots: They did not allowe that open adulterers and murderers should goe unpunished. They did not receaue them, nother into their bosomes, nother into Councell, nor into theyr family, nor into the assembly of Christian me. These men truly ought not so haynously to exclaime agaynst our life. It were a great deale moze wisdom for them, first or ther to make good their owne doynges before men, or at the least to couer them somewhat moze conningly.

For we doe kepe in vze oure olde & auncient lawes, Of discipline and so farre forth as it maye be in these dayes, and maners, and in so great a corruption of al thinges, we doe execute diligently and earnestly Churche discipline: as for stewes for comon whores or flockes of concubines & harlots, we haue not. For we doe not pferre ad-

G. J.

ultery

An Apologie of the

ultery before marriage: nor we doe not occupie bawdery: nor we gather no rentes vpon bawdy houses: nor we doe not suffer incests and deuellish abuses of bodily luste, nor such as Moysius, or as Casus, or as Diazius the murderer to goe vnpunished. For if these thynges had liked vs, we needed not to haue departed from the felowship of these men, where those thinges doe flourish and ar had in price, & by rayson of our departing, thus to fall into the hatred of men and into present perils. Paule the fourth had not many moneths paste in prisonne at Rome certayn Augustine friers & diuers Bishops, & a great nōbre of other godly mē, for the cause of religion. He put them to tortures, he examined them bpō interrogatories, he assaide alwaies that might be. At the laste how many coulde he finde of all these to be mē of bnoordinate lustes, how many whorehūters, how many adulterers, how many incestes: Thākes be vnto our god, although we be not such as we ought to be, & such as our professiō doth require, yet what so euer we be, if we be compared with these men, euen our life and our innocencie shal easily cōfute these flāunders. For we doe exhorte the people not onely w bookes and sermōs, but also with examples and well doyng, vnto all kinde of vertue and of good deedes. We teach that the gospell is not an ostentation of knowlege, but the lawe of life: and as Tertullian saith, that a christian mā ought not to speake nobly, but to liue nobly: And not the hearer, but the doers of the law ar iustified before God.

Unto al these thinges they ar wonte also to adde this, & to enlarge it w all kindes of rayling: that we be seditious personnes: that we pluck the scepters from out of the handes of kings: that we arme the people: that we ouerthrow

In Apologet.

45.

Rom. 2.

The obiection
of sedition,

ouerthrowe all courtes of Justice: that we abolyſhe lawes: that we byyng poſſeſſions into common: that we turne kingdomes into a popular ſtate: that we conſoude al thinges vplide downe. To cōclude, we would haue nothing in y cōmon welth to remayne vnſoyled.

¶ How often haue therewith theſe wordes inflamed the hartes of princes, to the intent they ſhould put out the light of the goſpel whiles it were yet in kindelyng, and ſhould firſt begin to hate it, beſore they might attayne to know it. And that the magiſtrate as oft as he ſhould ſee any of vs, ſo ofte he ſhould imagine that he ſawe his enemye.

¶ Should firſt begin to hate it, beſore they might attayne to know it. And that the magiſtrate as oft as he ſhould ſee any of vs, ſo ofte he ſhould imagine that he ſawe his enemye.

¶ It would trouble vs very much to be thus odiouſly accused of high trayſon: but that we know that Chriſt him ſelf beſore vs, and the Apoſtles, and infinite other good men and Chriſtians were brought in hatered in māner for the ſame matter. For Chriſte although he had taught that we ought to giue vnto Ceſar y which was Ceſars: yet he was accused of ſedition, bycauſe he was reported to be a mā that went about newe deuises and aſpired to a kyngedome. For this cauſe in open courte of iudgemente, the people cryed agaynſt hym: If thou letteſt this man goe, thou arte not Ceſars friende. And the Apoſtles although they had alwayes and conſtantly taught, that magiſtrates ought to bee obeyd, and that euery ſoule is ſubiecte vnto the higher powres, & that not onely for feare of diſpleaſure and of puniſhement, but alſo for conſciens ſake: yet they were reported that they troubled the people, and ſtirred by the multitude vnto rebellion. A man chyefly by this meanes, broughte the whole nation and name of the Jewes into hatered of the kyng Aſuerus,

The ſame obſiectiō agaynſt the primitive church.

G.ii.

in

An Apolog ie of the

in sayng that they were a rebellious & a stubborn people, and that they cōtemned the proclamations and ordinances of Princes. The wicked king Achab, speaking vnto Eli the prophet of God: Thou, sayeth he, troublest Israel. Amasias the prieste of Bethel accuseth Amos the Prophet vnto kyng Hieroboam of cōspiracy: Beholde, sayeth he, Amos hath made a conspiracie agaynst thee, in the middelt of the house of Israel. To conclude, Tertullian sayeth, that this was a common complaint in his time agaynst all Christian men, that they were traytours, that they were enemies of their country, that they were enemies to all mankinde.

3. Regum. 18.

Amos. 7.

In Apologet.
cap. 37.

Wherfore if truth now also at this time be euil spoken of, and as it is the same thyng, so it be intertayned with the same reproches, wherewith it was wonte to be: althoughe it be greuous and vnplesant, yet it can not seeme to be newe, or a thing that hath not ben before accustomed.

It was an easye matter for these men, fortie yeres paste, to deuise these flanders and other more greuous matters agaynst vs, what time as in the middelt of that darkenes, some little lightsome beame of the truth as yet in those dayes vnkowne and not hearde of, beganne first to rise and to shyne: what time as Martine Luther, and Huldericus Zuinglius twoe most excellēt personages sente of God to giue light vnto the world, came firste vnto the Gospell: what time as the matter was yet but newe, and the successe vncertaine, and mēs mindes were waueryng and astomed; and their eares open vnto flanders, and no mischief so haynous could be deuised agaynst vs, whiche for the noueltie and straignes of the doctrine it selfe, should not of y people easily

easily be beleued. For after this maner the olde enenies of þe Gospell, Simmachus, Celsus, Julian, Porphyry in times paste toke in hande to accule all Christians of sedition and of treyson, before that other the Prince or the people could knowe what maner of me those Christians were, or what they did professe, or what they beleued, or what they would haue. Now after that oure very enemies doe see, & can not denie, but that alwayes in all our wordes and writings, we haue diligently admonished þe people of their duety: how that they ought to obey their Princes and Magistrates, although they were wicked: and that vse and experience doth declare thesame, and the eyes of all men whatsoeuer and whersoer they be, doe see it and beare witnes thereof: It was but an vnlaury deuise to obiecte suche thinges agaynst vs, and for wante of newe and fresh matter, to goe aboute to byynge vs into hatred, only with olde forworne lies.

For we giue thanks vnto oure God, to whome alone this cause doth appertayne, that in all the kingdoms, Jurisdictions, countrys and Commonweales whiche haue receaued the Gospel, hytherto no such example hath ben at any time. For we haue ouerthrowne no kyngdome, we haue deminished no mans rule or right of possessiō: we haue disordered no comon welth. They remayne yet in their place and in their auncient dignitie. The kynges of our country of England, of Scotlande, of Denmarke, of Suetia, the Dukes of Saxonie, the Erles of Palse, the Marqueses of Brandeburgh, the Lantgraues of Hesse, the common weales of the Heluetians and of the Grysones, the free cities, Strausborough, Basile, francforde, Ulme, Auguste,

The Gospell
doth not des-
troie com-
mon welthes.

G.iii.

Norimberge:

An Apologie of the

Norinberge: all these I say remayne in the same right, in the same state wherein they were before, or rather, by rayson that for the gospels sake they haue the people more obediēt, in a much better estate. Let them goo hardely into those places, whereas nowe through the goodnes of God the gospell is hearde: where is more Maiestie? where is lesse ostentatiō and tiranny? where is the prince more honored? where doth the people lesse ryle into vprozes and tumultes, where was there euer anye common weale, where any Churche more caline and quiet?

But you will say, that at the beginning of this doctrine, the husbande men of the country beganne to rage & to make vprozes in Germany. Admit it were so. But Martine Luther y setter forth of this doctrine, wrote vehemently and sharply many thinges agaynst them: and brought them againe to peace & to deuē obediens.

Now as to that that is wonte to be sometimes objected of men not well acquaynted with matters of the world, touchyng the alteratiō of the state of Sutchelande, and the killynge of Leopold duke of Austria, and restorynge of theyr countrey into libertie: all this was done as it is euident ynoughe by all the Histories, towe hondred and threscore yeres past, vnder pope Boniface the eight, at what tyme the Popes authoritie dyd chiefly flourish: the whiche was aboute towe hundred yeres before Hulderichus Zuinglius either beganne to teache the gospel, or yet was borne. From that time hetherto, they haue euer kepte all thinges in reste and peace, not only frō outward enemies, but also frō ciuile warres and vprozes at home.

But admit it were an offence to deliuer their countrie from

from the rule of straungers, specially when they were arrogantly and tyrannously ouerpresse: yet were it against all right and rayson eyther to burden vs with faultes that appertayne nothing vnto vs, or the with the offences of they: forefathers.

But o merciful God, will the Bysshop of Rome accuse vs of trayson: wil he teache þ people to be obediēt a subiect vnto magistrates: or hath he any regarde to magistrates at al: why the doth he at this day, þ which thying none of the aūcient bysshops of Rome euer did: suffer himself, euē as though he would haue al Kinges and Princes whosoever or where so euer thei be, to become his seruātes, of his parasites and hierlinges to be called lord of lordes: why doth he auaint himselfe to be king of kinges, and that he hath ouer them as his subiectes, a kinges authoritie. Why dothe he compell all Emperours and princes to promise by their othe true obedience vnto him: why doth he boaste that the imperiall maiestie is a thousandfolde inferiōr to his estate, grounding him self chiefly vpon this rayson, that God made twoe lightes in Heauen, and bicause heauen and earth were not in twoe beginninges, but in one: wherfore hath he and all of his marke, like to the Anabaptistes and Libertines, to the intent they might the more losely and safely range in al mischief, shake of the yoke of obedience, and exempted themselves from vnder all ciuil authoritie: wherefore hath he his legates, that is to saye, most crafty spies, to lie as it were in a waite, in the courtes, in the counceils, in the chambers of all kinges: Wherefore dothe he, when it liketh him, set christian princes together by the eares, and to serue his owne luste, turmoileth the whole world with seditiōs: why

The obediē^{ti} turned aginst the aduersaries.

Aug. Steuchus Anton. de Roscellis.

De Maiori. et obed. solite.

De maior. et obed. Vnam sanctam.

An Apologie of the

Clemens 5. in
Concil. Vien-
nensi.

Zacharias
Papa.

Clemens Pa-
pae 7.

why dothe he excommunicate and commaunde him to
be take for an Heathen mā and a Paganē if any Chri-
stian Prince doe refuse to obeye him? and moreouer
promiseth so liberalli his Purgatory pardones to any
man that by any meanes dothe kill his enemye? Doth
he I pray you mainteine Empires and Kingdomes, or
hath he any desire at al, that common weale s should be
at reste and quiet? Thou must pardon vs good reader,
if we shal seeme to vtter these thinges with more behe-
mencie and bitterness then should become diuines. For
the matter of it self is so shamefull, and the desire of do-
minion is so great, and outrageth so farre in the Pope,
that with other wordes it can not be vttered or after
any more quiet maner. For he was not afrayd to say in
open Councell that the whole poure of all kinges depē-
ded altogether vpon him. He through ambition and de-
sire of dominion hath plucked the Romane Empire in
sondre, and hath tossed and torne into peces al christen-
dome, he trayterously discharged the Romanes and the
Italians and also himself of that othe wherby he ought
his allegiāce to the Emperour that remained in Grece:
and prouoked the subiectes vnto rebellion: and called
Charles Martel out of France into Italy, & beginning
a newe forme of regimēt, made him Emperour. He did
caste out Chilperiche kyng of Fraunce, beyng no euill
prince, from his kingedome, onely because he liked hym
not, and made Pipine king in his place. He decreed and
iudged the kyngedome of Fraunce vnto Alberte the
kyng of Romanes. And that Philip should be cast
out, if his powre mighte haue serued hym thereto. He
brake the force of the moste flourishing citie and com-
mon welth of Florence his owne cōuntry; and out of a
free

free and quiet state, he deliuered it vpppe to be ruled after the luste of one mā. He through his setting on, brought to passe, that all Sauoy, on the one side by the Emperour Charles the fyft, & by fraunces the frenche king on the other, was miserably torne in peeces, so that the pooze Duke had scātli one citie left him to repaire vnto.

I am weary of examples, and it would be ouer tedious to reherse all the notable deedes of the Popes of Rome. Of what religiō I pray you were thei that poysoned Henry the Emperour in the consecrated breade? that poysoned Pope Victor in the holy Chalyce? that poysoned Ihon our king here in Englande, in a drinking cuppe? Sure I am, who seuer thei were, and of what secte so euer thei were, thei were nother Lutherans nor Zuinglians. Who is it that is content at this daie to lette the greatest kynges and Monarches of the wolde, to come and kisse his blessed sete? Who is he that commaundeth the Emperour to holde his horse by the bridel, and the french kinge to holde his stirrope, when he goeth to horsebak? Who was he that toke fraunces Dandalo Duke of Venice, kyng of Candy and of Cyprus, bounde him in chaines, and threwe him vnder his table there to gnaw bones amongst the dogges? Who was he that at Rome dyd set the crowne vpon the Emperours heade Henry the sixte, not with his hande, but wyth hys foote, and wyth the same foote dyd caste yt downe againe, saying withal, that he had power bothe to make Emperours and to remoue them? Whoe dyd sette Henry the sonne, vpon Henry the fourthe his father beinge Emperoure: and brought to passe that the father was taken prysoner of the sonne, and that after thei had thorne his crown & scornfully abused him, was
H. J. throwen

Sabellicus.

Celestinus
Papa.

Hildebrandus
Papa.

An Apologie of the

Innocentius. 8. throwen into a monastery, where for hunger and sorrow he might pine away to death: Who was he that in most shamefull wise did set his feete vpon Frederike the Emperours necke, and as though that had not beene ynough, he added moreouer these wordes out of the **Psalmes of Dauid:** Thou shalt walke vpon the Aspis and vpon the Cockatrice, and shalt treade downe the Lyon and the Dragonne. Such an example of despite and contempt against princely Maiesty, as neuer was heard of before in any age: except peradventure in Camerlane the Scythian, that sauage and barbarouse man, or in Sapor the king of Persia.

Psalm. 90.

All these were Popes, al successors of Peter, all most holy: out of whose mouthes every worde must be vnto vs a seuerall Gospell.

A comparison
of the obedience
and duty
of both
partes.

If we be appeached as guilty of treyson whiche doe honour our Princes: which yelde ouer vnto them all things, so far as it is lawfull by gods word: whiche do pray for them: what I beseeche you at these, that haue not only done all these things that we spake of before, but also by one assent haue allowed them as thinges right nobly done: Trow ye then that either this is the way to teach the people to reuerence the Maiestrate: or that they without shame may accuse vs for seditious persons, for disturbers of the common peace, and despisers of princely Maiesty: For we neither shake of the yoke of oure obedience, nor remoue kingdomes from one to an other, nor take vpon vs either to make kings or to put them down: nor translate Empires, nor poison our kings, nor offer them our feete to kisse, nor triumphe ouer them, setting our feete on their necks: this rather is our profession, this is our doctrine: that euery soule

soule whatsoeuer it be, whether it be monke, whether it be Euangelist, whether it be Prophet, whether it be Apostle, must of necessite be subiect vnto Kinges and Maiestrates: yea and the Pope himselfe, onles he will seme to be greater then the Euangelistes, then y^e Prophets, then the Apostels, must both acknowledge the Emperour to be his Lorde, the which thing the ancient Bishops of Rome, when the world was in better estate, did neuer refuse, and also call him by the name of Lorde.

Chrysost. 13.

ad Ro.

Gregor. 9. epist.

Wee teache openly that princes are so to be obaied, as men sent of God, & who that resisteth against the, resisteth the ordinance of God: these be our ordinances and these lessons are euident in our bookes, these are in our sermons, and these doe shine in y^e maners and modesty of our people.

The obediens due to magistrates.

But as touching that where they say that we haue forsake the vniuersite of the Catholike Church: it is not only odious, but also although it be most vnttrue, yet hath it some apparance and likelyhode of truth. Now amongst the common people and ignorant multytude, not only those thinges that be true in dede and certain, are beleued, but also such thinges, if any come in place, that maye seme to haue a lykelihooode of truthe. Whereupon we se how y^e crafty & subtyll fellowes hauing no truth where with to maintaine their cause, haue euer bpholden their matters by those thinges that had a resemblance of truth, to the intent y^e such as are not able to see the bottom of the matter themselves, might at y^e least be entangled with some colour and probalitie of the truthe.

The obiection of departing from the catholicke Church.

Thus in times past, because the Christians our forefathers:

H. ij.

An Apologie of the

Tertull. in A-
pologetico.
ca. 16.

Tertull. in A-
pologetico.
ca. 7. 8. 9.

Idem, ca. 39.

Augustinus.

fathers what tyme they made their praiers vnto God, turned themselues towardes the Caste: there were some that said they worshipped the Sunne, and tooke hit to be their God. And when as they sayde, that as touching the euerlastinge and immortall life, they liued vpon none other thing but of the fleshe and bloode of that Lambe that had no spott, that is to saye, of our sauour Iesus Christe: The enuyers and enemies of the Crosse of Christe, who sought after nothing els, but that Christian religion by any manner of meanes might be euill spoken of, perswaded the people that they were wicked persons, that they killed men to make sacryfices of them, and that they dronke mans bloode. Lykewise when they sayde, that before God there is nother Male nor female: nor, so farre as appertaineth to the attayninge of righteousnesse, there is at all noe dyfference of persons, and when as amongest themselues every one called an other brother and syster: there lacked not malycious persons to quarell agaynste them, that the Christians made no manner of dyfference amonge themselues, other of age, or of kinde, but laye together at aduenture al of them as it came to hande lyke brute beastes. And whereas for common praier and hearinge of the Gospel, they were oft times fayne to assemble themselues togyther in secreete vaults and hydden places: bycause that practisers of conspiracies hathe accustomed sometimes to doe the lyke, rumors were openly spread abroad that thei conspired amonge themselues, and practised together other to murder magistrates, or to ouertourne the common welthe. And further, bycause that in celebratyng the holy mysteries, they vsed accordeinge vnto Christes institution to haue

to haue breade and wine, it was supposed of many, that they worshipped not Christ, but Baccus and Ceres: by reason that these counterfeyt gods amongst the he- then were worshipped after their prophane superstition in a lyke ceremony wyth bread and wine.

These thinges were beleued of many men, not by- cause they were trewe, for what coulde bee moze vn- true? but bycause they were somewhat lykely, and myght well deceyue men wyth the resemblaunce of truthe.

Euen after the same manner these men slander vs for Heretikes, and to haue forsaken the Church and the communion of Christ, not for that they thinke it to bee true, for therof they take no care, but bycause that vnto ignoraunt men it myghte peradventure some way haue an apparance of truthe. For we haue for- saken, not as Heretikes are wonte to doe, the Church of Christ, but as all good men are bounde to dooe, the contagious infection of lewde men and of Hypo- crites. And yet dooe they in thys poynte tryumphe merueilously, sayeng, This is the Church, this is the spouse of Christ: thys is the pyller of truthe: thys is the arke of Noe, oute of whych no saluation is to be looked for: and that wee haue forsake it, we haue torne Christes coate: Wee are cutt of from the bodye of Christ, and haue abandoned the Catholyke Faythe.

And when they haue lefte nothinge vnsayde that may bee sayde, although falsely and slanderously a- gaynste vs: yet thys one thyng they can not saye, that wee haue apated our selues either from the word of God, or from the Apostels of Christ, or from the primi tyue Churche.

Church of Englande.

But we haue alwayes esteemed the firste age of the Church to be catholyke, & which was in tyme of Christ and of the Apostles and of the holy fathers: Nor wee doubt not to call & Church the arke of Noe, the spouse of Christ, the pillar and perfect stay of the truth, or vpon the same to repose the whole course of our saluation.

It is doubtles an odious thing for any man to forsake & fellowship whereunto he hath accustomed himselfe, but specially of those men which although they be not yet, at the least seeme to be & are called Christians. And to say truth concerning their Church euen for the names sake, & bicause & in time paste, of what sorte so euer it be now, the Gospell of Jesus Christ was truly & purely set forth in it, we doe not so greatly contemne it: nor would not haue forsaken it, but only of very necessitie, and & very much against our willes. But what if an Idole be raised vp in the Church of God, & that same desolation whereof Christ did prophecy, shoulde stande openly in the holy place: What if a strong theefe or a pyrate get the possessiō of & Arke of Noe: Doubtles these me as often as they preach vnto vs & Church, they make themselves onely to be the Church, and all those tytles they chalenge to themselves, and so they triumphe euen as they did in tymes paste that cryed, The temple of the Lord, The temple of the Lord: or as the Pharasies and Scribes did, when they boasted themselves to be the sonnes of Abraham.

Ioan. 8.

Thus they deceiue the simple wth a vaine apparance of gay thinges: and seke vtterly to oppresse vs with & very name of the Church, euen lyke as if a theefe, when that he had entered vpon an other mans house, and had other violētly thrust out or murdered & owner therof, should

Should after wardes chalenge it for his owne, and keepe out of possession the right heire: or if Antichrist after þ he had gotten himselſe into poſſeſſion of the temple of God, ſhould ſay after wardes, that it were his owne, & that it appertained nothing vnto Chriſt. For theſe me wheras in the Church of God they haue left nothing lyke to gods Church, yet they will ſeeme to be maintainers and defenders of the Church, euen altogether as Gracchus in tymes paſte defended the treaſure of Rome, what time as with launching out of large giſts, and vndiſcreat expenſes, he vtterlye conſumed & caſt it away. There was neuer nothing ſo wicked or ſo farre againſt reaſon, that vnder the name of þ Church might not eaſily be couered and deſeſded. For euen the walpes alſo doe make honycombes: and the wicked haue theyr aſſembles and fellowſhyppes together, lyke vnto the Church of God.

But not whoſoeuer are called the people of God, are by and by the people of God. Nor all that are deſcended from their father Iſraell, ar all Iſraelytes. The Atryans þ were Heretiks boated themſelues that they only were Catholykes, for the reſte they called them al ſometyme Ambroſyans, ſometyme Athanaſians, ſometyme Iohannites, Neſtorians, as Theodorēt ſaith, although he wer an Heretike, yet he couered himſelf *τὸν ὁρθόδοξον* *ἐν ποικίλῳ*, þ is to ſay, with a certain apparance & cloke of the right faith. Ebion, although he agreed in opiniō with the Samaritanes, yet, as Epiphanius ſaith, he would be called a Chriſtian. And the Mahometans although it be euident out of all hyltories, and can not deny themſelſes, but that they came of Algar the bondwoman, yet they had rather, as though they were deſcended out

Aug. Epi. 48.
ad Vince.

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ded out of the stocke of Sara, a free woman and the wife of Abraham, be called Sarracens, for the reputation of the name and of the stocke.

The knowen
churche may
erre,

Thus the false Prophetes of all ages, which did withstand the Prophets of God, as Eloy, as Hieremy, as Christ, as y Apostles, had nothing more rite in their mouthes then the name of the Church. Neither for any other cause did they so bitterly turmoile them, or call them runnawaies and forsakers of their profession, the bicause they had gone from their fellowship, and obserued not the ordiānces of the elders. And in case we wil follow the iudgement of those men onely, by whom the Church was gouerned at that time, & haue no respect other to God or to his woorde or to any other thinge: doubtles it cā not be demied, but that the Apostles, in as much as they declined away from the high Bysshops & priestes, that is to say from the catholyke Church, and contrary to their willes, cried they neuer so much, brought in an innouation & a change of many thinges in religion, were rightly condemned and according to law. Wherfore like as thei wrot of Hercules, y in wrastling with Auteus the Gyaunt, he was faine to hoist him vp from the earthe, his mother, before he could ouercome him: so our aduersaries must be lifted vp frō this mother of theirs, that is to say, from this counterfeit shape and shadow of the Church, which they make themselves wall, for otherwise they can not giue place to y word of God. Wherfore Jeremye saith, Boast not your selues so much that the temple of God is amongst you: that is but a vaine confidence: for these be, saith he, y words of lies. And y Angel in the reuelatiō, Thei say, saith he, thei be Jewes, but thei be the Synagoge of Satan.

of Satan. And Christ, what time the Pharasies hosted themselves of the stock and kindred of Abraham: You sayth he, are of your father the Deuill: for you doe nothing resemble your father Abraham. As though he should say thus: You are not the men which you desire so much to be taken for: you deceiue the people wth counterfeit tytles: and abuse the name of y^e Church, to the ouerthrowing of the Church.

Ioan. 8.

Wherefore this they ought first evidently and truly to haue proued: that the Church of Rome is y^e true and the right beleuing Church of God, and that the same, according as it is gouerned by them at this day, doth agree with the primitiue Church of Christ, of the Apostles, and of the holy fathers, which no mā doubted to bee the Catholike Church. True it is in deede, in case we could haue beleued that ignorance, error, superstition, worshipping of Idols, mans inuentions, such as many times are contrary to the holy Scriptures, either pleased God, or were sufficiēt to the obtaining of euerlasting saluation: or if we could haue perswaded our selues, that the worde of God was write only for a fewe yeares, and then to be put out of all authoritie: or that at any time the saynges and ordinances of God should stande at the discretion of the will of mā, that whatsoeuer God sayde or commaunded, onlesse the Byshop of Rome admitted and commaunded the same, it ought to be taken as a thing vaine, and as vnsaid at all: if wee could haue founde in our hartes to beleue these thinges, wee confesse there had bene no cause, why we should haue forsaken their fellowship. But as touching that y^e we haue now done, in goyng from that Church, whose errors are openly testified &

Why we departed from the Church of Rome,

3.1.

manifest.

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manifest, and which hath it selfe moste evidently gone backe from the worde of God, in as much I say, as we haue departed rather from the errors therof, then from it self, and y^e nether disorderly, nor stubbernely, but quietly and soberly, we haue done nothing that disagreed other from Christ or fro the Apostles. For the Church of God is not in that state, as that it may not be blemished with some spott, or that it shall not haue neede sometimes of reformation: for else what neded there so many assemblies and Councils, without which as Egidius saith, Christian faith can not stande: for as ofte, saith he, as Councelles are neglected, so oft is the Church forlaken of Christ. Or if ther be no daunger of any damage that may come vnto the Church, what nedeth, as the case standeth now amongst these men, the counterfet names of Bysshops: for why be they called Shephardes, if there be no sheepe that may go astray: why are they called Watchmen, if there be no Citie y^e may be betraide: why are they called Killers, if there be nothing that can fall: The Church of God beganne forthwith from the beginning of the worlde to spredde abroad, and was taught with the heauenly worde which God himselfe powred out of his mouth, was taught with holy Ceremonies, taught wyth the Spirit of God, taught with the Patriarkes and Prophets, and was so continued untill those dayes when Christ shewed himselfe in fleshe.

But, O mercifull God, how often was it in that meane tyme, and how horribly defaced and empai red: where was the Church at that tyme, when all fleshe had defyled hys waye vpon earth: where was it, when as of the whole multitude of mankinde, there was

In Lateran.
Concil. sub
Julio.

The state and
condicion of
the Church
vpon earth.

was lefte but eyght personnes, and they not all chaste
and Godly, which it pleased God to preserue oute of the
common slaughter and destructyon? Or when Elias
the Prophet complayned so lamentable and bitterly,
that amongst all them that lyued vpon earthe, there
was lefte none but hee alone that truely and righte
worshipped God? And when Esaye sayd: The Siluer
of the people of God, that is to saye, the Church, is
turned into dross: and that Citie whych sometime
had been faythfull, was become a harlott: and that
in hit from the hedd to the soote throughout the whole
body, there was nothing vncorrupted? or what tyme
Christe sayde, that the Pharyseis and Priestes had
made the howse of God a denne of theeues? For the
Churche, euen like vnto a corne felde, except it be tyl-
led, except it be harrowed, except it be laboured, except
it be husbanded, in steade of Wheate it wyll brynge
forthe Thistels, Darnell and Nettels. Wherefore God
sent from tyme to tyme Prophetes and Apostles, and
also at the length his annoynted Christe, which should
leade the people home agayne into the ryght way, and
thoroughly repaire the Church at such times as it was
ready to fall. But least any man should say, that these
things happened only vnder the law and in y^e shadow
& infancy of the Church, what tyme as the truthe was
couered wth figures and ceremonies: what time nothing
as yet was brought into perfection: what tyme the
law was engrauen, not into mens hartes, but in tables
of stone: (although the same also be but a foolish obiection)
for euen at that time was also the same God, the
same spirit, the same Christ, the same faith, y^e same doctrine,
y^e same hope, the same enheritaunce, y^e same couenaunt,

iii. Kings. xii.

Esai. li.

Mat. xxii.

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the same force of gods word. And Eusebius saith: that
 al the faithful, euen frō the time of Adam, were in very
 deede Christiāns, although they were not so called: but
 least I say any mā should make this obiection: For Paul
 the Apostle found out like errours and like faulces in y
 time of the Gospel, in the time of perfectiō and of light:
 in so much that he was driue of necessity to write vnto
 the Galathians, whom he had before instructed, after
 this māner: I am afraid, least y I haue labored among-
 gest you in vaine: & that in vaine you haue heard y Gos-
 pell. My little Chldren, in whose birthe I trauaile a-
 gaine, vntil Christ be formed in you: for as touching y
 Church of the Corinthiāns, how filthily it was defiled,
 it is not needfull to speake of. Now I praye you then,
 might the Churches of the Galathians and the Corin-
 thians fal from the faith, and only y Church of Rome
 may neither erre nor slide away: Doubtles Christ tou-
 ching his Church, pronounced so long aforehand that
 the time should come, when that desolation should stād
 in the holy place. And Paule saith, that Antichrist in
 time to come, should set his chaire of state in y temple
 of God. And that it should come to passe, y me woulde
 not endure to heare sound doctrine: but eue in the very
 Church, men should turne their eares to the hearing of
 fables. And Peter saith, that in the Church ther shal
 be maisters of lyes. And Daniel the Prophet speaking
 of the laste daies of Antichrist, saith that in those daies
 truth shall be ouerthrowen, and troden downe to the
 ground. And Christ saith, that miserie and confusion
 amongst men shall be so gteat, that euen the electe if
 it were possible, should be ledd away in to errour. And
 that all these things should come to passe, not amongst
 the

1. Cor. 1.

Gal. 4.

Mat. 24.

2. Thess. 2.

1. Tim. 4.

2. Pet. 2.

Dani. 8.

Mat. 24.

the Paganes or Turkes, but in the holy place, in the Temple of God, in the Church, in the Congregation and fellowship of them that shall professe the name of Christe.

And albeit these warnings alone might suffice a wise man to beware that he suffer not himselfe vnadvisedly to be so deceiued with the name of the Church, so y he should neglect to make inquisition out of Gods word, concerning the truth therof: neuertheles many of the fathers also, learned and Godly men hath oftentimes greuously complained, that all these things hath also happened in their times. for God euē in the middes of that darkenes, would haue some, which although they did not open so manifest and cleere light, yet they shoulde kyndle as it were some sparkell, wherof, men sitting in darkenes, might haue a glympse.

Hylary, what time as thinges remayned yet in māner vncorrupted & pure, neuerthelesse, in an euill howre saith he, haue you set your loue vpon walles. In an euill howre doe you worship the Church of God in great houses and buildings: In an euill howre do you thrust in vnder these, the name of peace: Is there any doubt but Antichrist in these places shall haue his seate: vnto mee, I tell you, Hilles, Forrestes, Lakes, Prisons, and Whorlepooles seme more safe a great deale: for in them the Prophetes, eyther remayning of their own choyse, or violently dyuen, prophced wyth the spyrte of God.

Gregory, even as though he had seene and perceyued aforehand the ruine of things, writing vnto Iohn the Byschopp of Constantinople, who first of all men toke vpon hym to be called by a name that neuer was

I.iii.

hearde

Cont: Auxen-
tium.

Of the cor-
rupted state
of the church
of Rome.

An Apologie of the

In Registro
Epist. ad Mau.
Lib. 4. Epist.
32.

Papistes doe
confesse the
errors of their
Churche.

Serm. 33.

In Libello de
Idiomate lin-
guarum,
Platina.

hearde of before, the vniuersall Bysshop of the whole Church of Christ, said thus. If þ Church shall depēde vpon one man, the whole shall fall to ground. And who is it, that hath not scene this thing done longe agoe? It is now long agoe that the Bysshop of Rome hath brought to passe that the whole Church shoulde depend vpon him alone: wherefore it is no maruaile, if the same now longe agoe be wholly fallen to ground. Bernarde þ Abbot writing foure hundred yeares past: There is nothing, saith he, pure and soude in þ Clergy: onely there remaineth that the man of sinne shoulde be discovered vnto the worlde. The same man vpon S. Paules Conuersion: It semeth, saith he, that persecution is now cessed: no, rather nowe beginneth persecution, euen at their handes, which beare chiefe rule in the Church. Thy frendes & thy neighbours hath drawn neere, and stande bp against thee. From the sole of the foote vnto the crowne of the head, there is no soundnes at all. Iniquitie hath issued out from the Elders, Judges & thy vicares, which seeme to gouerne thy people. We can not now say, As the people are, so is the priest. for the people are not in þ state, as þ priest is. Out alas, O Lord God: thei be in persecuting of thee, the Cheefe, that seme to loue þ cheefe prehemiuence in thy Church, and to beare the cheefe rule. The same vpon the song of Salomon: All frendes are become all enemies: al familiars, all aduersaries: & the seruants of Christe serue Antichrist. Beholde in my peace is my molste bitter bitterness. Roger Bacon a man of great fame, after that w a sharpe oration he had reprobued the miserable state of his time: These heapes of errors, saith he, do seeke after Antichrist.

Gerson

Gerson complaineth, that in his time, al the fruite & exercise of the sacred study of Diuinity, was brought to an ambitious contention of wittes, and to a mere Sophistrie.

The friers of Lions, which as touching the maner of their liuing were no euill men, were wont boldly to affirme, & the Church of Rome, from which onely at y^e time, the certen resolution of al doubtful matters were fetched, was that same whoze of Babylō, wherof in the Reuelation of John there be so many euident prophecies, and the assemble of helhoundes.

I know well ynough that they make light of these mennes aucthorite: but what if I bring them for witness, whome they are wonte to haue in great honour?

What, if I saye that Adrian the Bysshop of Rome hath francklye confessed, that all these euilles beganne to fall hedlonge from the toppe of the Papall dignitie? Platino.

Dighius dothe confesse, that in this point they haue erred, bicause that in to the Masse, which for all other respectes he woulde haue to be accounted holpe, many abuses are brought in. Gerson also, bicause y^e through the multitude of trifling Ceremonies, the whole vertue of the holy Ghoste, which ought to be stronge in vs, and true deuotiō, is altogether quenched. All Grece and Asia lyke wise, bycause the Popes of Rome, wyth the marchandise of theyr Purgatory and pardonnes, both haue oppressed mennes consciences, and robbed their purses.

Touching the tirannie of the Byshoppes of Rome and

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and intollerable pryde to passe ouer such as they, by cause they haue freely & franckly reprobued their vices, account peraduenture as enemies, euē thei which leade their life at Rome in the holy Citie vnder the nose of the most holy father, and might see al his secrets, & neuer forsoke the Catholike faith, as Laurens Valla, Marcil of Padoa, Francis Petrarche, Hieronymus Sanaurozola, Iochym Abbot, Baptiste of Mantua, & before the al, Bernarde the Abbot. All these I say, haue greatly and often complained: In so much that sometimes they declared the Pope himselfe to be Antichrist, whether they spake truely or falsly, we leaue it vnto others: but doubtles they spake it plainly.

Neither is there any cause that any man should object that they were \bar{p} dysciples of Martin Luther or of Zuinglius: for they were not onely manye yeares, but also dyuers ages, before these mennes names were hearde of.

Yea, they did see also euen at that time, that errours were crept into the Church, and wished for \bar{p} amendment of them. And what meruaile I pray you, if the Church were lead away with errors, specially in those dayes, what tyme neither the Bischopp of Rome, who had the whole rule in his owne handes, nor any other mā, in māner either did hys duty, or did at al vnderstād what hys duty was. For it is not easye to bee beleued that the Deuill whilst they were ydle and slept, that in all \bar{p} tyme was alwaies either a sleepe or ydle. For howe they in the meane time demeaned theselues, and with what vprightnesse they gouerned the house of God, though wee say nothing, let them be content at the least to heare Bernarde a man of theirs.

The

The Bysshops, sayth he, vnto whome the Church is *Ad Eugenik.*
comitted at this daye, ar not doctors, but deceauers: ar
not shepheardes, but shepeweriers: ar not Prelates,
but Pilates.

Thus sayd Bernard of the byshoppe that called him
selfe the chiefe byshop, and of the byshoppes whiche at
that time helde the sterne. He was no Lutherane: he
was no heretike: he forsoke not the Church: yet was he
not afrayde to cal the byshops that liued in those dayes,
seducers, deceauers and Pilates. Now the what time
the peple was opely seduced, and the eyes of Christian
men manifestly deceaued, and when Pylate sitting in
court of Judgemēt adiugged Christ and his membyes
to sworde & fier, in what case, o Lord, was the Church
in thole dayes? But of so many and so grosse errors,
what error haue these menne purged at any time? Or
what error at the leaste would these mē euer acknow-
ledge or confesse?

But for asmuche as these men doe affirme that they
doe stande in full possession of the catholike Church,
and call vs, bicause we doe dissent frō them, heretikes,
marke I praye you, what note or token this Church
hath of the Church of God. Neither is it so harde a
matter, in case thou wilt earnestly and diligently seeke
it, to finde out the Church of God. For it standeth vpon
an highe and a stately place, euen on the toppe of a hill.
that is to say: it is buylded vpon the foundation of the
Propheets & the Apostels. There sayth S. Augustine, *De vnitae*
let vs seeke the Church: there let vs trie oure cause: and *Ecclesiae ca. 3.*
as he saythe in an other place: The Church ought to *Cap. 4.*
be tried out by the holy and canonical Scriptures: and
y, which can not abide the trial of the, is not y Church.

k. i.

Pet

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Yet these men, I can not tell howe, whether it be of reuerence or of conscience, or for dispayre of the victory, doe alwayes abhorre and flee Gods worde, euen as a thief dothe the gallous. Nother is it any maruell at all. For like as it is sayde of the golde worine, that in the ioyce of Balsme, an ointment, to all other respectes of moste sweete and delicate sauour, he is sone dispatched and killed: so they in Gods worde doe see theyr cause, as it were in poyson to be vtterly dispatched & destroyed.

The Papistes
do deface the
Scriptures,

Pighius in
Hierarchia,

Wherefore to the intent they might the more easily driue the people from the scriptures, as from a moste dangerous and a hurtful thing, the whiche neuertheless our sauour Iesus Christ did not only vse in al his comon talke, but also at the laste sealed them with his bloud, they ar wont to cal the, a coide, an vncertaine, an vnprofitable, a dumme, a killing & a dead lettre. Which vnto vs semeth to be asmuche, as thoe they had sayd, they be no scriptures at all. But they sticke not to adde thereunto a similitude, not al together of the beste making, that they be in maner as it were a nose of waxe: that maye be fashioned and turned into all manner of shapes, and serue euery mans purpose. Trowe ye the Pope is ignorant that these thinges ar spoken euen by his owne derelinges? Or dothe he not vnderstande that he hath such Champions?

Let him heare therefore how deuoutly & how godly one Hosius writeth of this matter, a Poloniane, & as he him self sayth, a Byshop, doubtles an eloquent man & not vnlearned, and a very earnest and stoute defender of his cause. He wil maruel, I suppose, that any man fearyng God, coulde other thynke so wickedly of those wordes, whiche he knoweth to haue proceeded from the mouth

meuthe of God, or write so flaunderously: and that specially in suche sorte, as that he would not haue it to be taken for his owne iudgement alone, but as the comon iudgement of them all. In dede I doe not denie but he dothe dissemble his owne personne, & doth so propounde the matter, as thoe not he nor me of his sorte, but y^e heretikes called Zuenkfeldians did speake after y^e maner.

We, sayth he, as touchyng y^e very scriptures, wherof we see brought in now a daies so many interpretatiōs, not only diuerse amōgst them self, but also cōtrary one to an other, wil bidde, Away with thē. And wil rather heare God speake, then turne our selfs towarde these beggerly elementes, & in them repose y^e hope of our saluatiō. It is not requisit to be cūning in the lawe & in y^e scriptures, but to be taught of God. It is but vaine labour, y^e which is bestowed bpō y^e scripture: for y^e scripture is a creature and a certain beggerly elemēt. These be y^e wordes of Hosius, writē no doubt wth the same spirite & minde, wherwth Montanus in time paste, & Marcion did speake: of whome it is sayd, y^e they were wōte to say, at what time they would contemptuously reiect the holy scriptures, that they knewe many, bothe moe & better thinges, then euer other Christ or his Apostles did knowe. What shall I saye therefore in this point? O ye pillars of Religion: o ye prelates of the Church of Christ: is this the reuerence that you giue vnto Gods worde? Dare you so deale with the holy Scriptures, the whiche S. Paule sayth, ar deliuered vnto vs by inspiratiō from God, the whiche God hath adorned and set forth with so many miracles, in the which the most euident footestepes of Christes passage ar certainly imprynted, whiche all the holy Fathers, whiche the

k.ii.

Apostles,

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Apostles, whiche the Angels, whiche Christe him selfe the sonne of God, when neede required, did call to witness: Dare you, I say, abide away with the, as though they were unworthy to be hearde of you? Is not this to commaunde God him self, whose most euidently speaketh vnto you in the scriptures to kepe silence? or will you call that worde, by the whiche onely as S. Paule saythe, we are reconciled vnto God, and whiche Dauid saith, is holy and pure and shall endure for euer, by the name onely of a beggerly and a dead element: or will you saye that to bestowe our labour about that thing, whiche Christe commaunded vs diligently to serche, and alwayes to haue before our eyes, is a vayne labor and to none effect? And that Christ and the Apostles, what time they did exhorte the people to the redyng of the holy scriptures, that out of them they might become plentiful in all wisdom and knowlege, did goe about to abuse menne with lies? It is no meruaile thoe these men despise vs and all that we doe or say, whiche make so litle accounte of God him self, and of his moste holy worde. Yet was it but a folish deuise of them, in seeking to hurte vs, to commit so haynous an iniurie agaynst the worde of God. E at Hosius will crie out, we doe him iniurie, and that these be not his, but Zuinkfeldius wordes. But what if Zuinkfeldius also crie, that they be not his, but Hosius wordes? For wher did Zuinkfeldius euer write the: or if he did write them and Hosius iudged them to be wicked, why did he not at y least speake one worde to cofute them, how so euer the matter goe? Althoe peraduenture Hosius wil not allow the wordes, yet he dothe not disallow the meanyng. For in all controuerxies almost, and namely touchyng the vse of the holy

holy cōmunion vnder bothe kindes, although Christes wordes be most plaine, yet he cōtemptuously reiecteth them as colde and dead elementes, and woulde haue vs beleue certain newe deuises prescribed by the Church, and certain reuelations, I know not what, of the holy ghost. And Albert Dighius saith: we ought not to beleue the wordes of the scripture, althoe thei were moste manifest, vnlesse the same be allowed by the interpretation and authoritie of the Church.

Neuerthelesse as though this were but a smal matter: they sicke not also to burne bp þe sacred scriptures, as in time paste wicked kyng Aza did: or as Antiochus or Maximinus did: and these they ar wonte to cal heretikes bookes: wherein they seeme to intende the same practise, whiche Herode in time paste, for the mayntēnāce of his estate, went about in Iury. For he, wheras he was an Edomite, a very straunger to the stocke and kindred of the Jewes, and neuerthelesse couetid to be taken for a Jewe, to the intent he might the rather establish for him and his posteritie his kingdome ouer the, the which he had before obtained at the handes of Augustus the mperour: commaunded all their enrolments of petigrees, whiche euen from the time of Abraham vnto that daye had bene diligentlie kepte amongst their recordes, and by the which it nught, with out al error, easily be perceaued out of what kindred euery man was descendid, to be burned and vtterly to be defaced. onely to this ende, that nothing hereafter should remayne in recorde, wherby it might appeare that he were a stranger. Euen so doe these men in all pointes, when as because they would haue all their deuises to be had in as great pryce as though they had bene deliuered from the

Impietie as
gaynst the
holye scrip-
tures.

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Apostels or from Christe, leaste that any thyng should at any time remayne, that might reprove such dreames and lies, other they burne the holy scriptures, or craftely conueye them from the people.

*In opere. Im-
perfecto.*

Chrysostome surely writeth very well, and agaynst the endeuour of these men excedyng aptly. Heretikes, sayth he, shut vp the gates agaynst the truthe: for they know right well, if they be open, the Church shall not be on theyr side. And Theophylacte, The worde of God sayth he, is the lanterne of light, whereby the thief is espied. And Tertullian sayth, The holy scripture doth trie out the guyles & thestes of heretikes. For why doe thei hyde, why doe they kepe vnder couert that gospel, which Christ would haue to sounde from the toppes of houses? Why doe they conuey y^e light vnder a busshet, whiche ought to stande vpon the candelstike? why doe thei repose their trust rather in the blindnes & ignorāce of the vnskilful multitude, than in the goodnes of their cause? Doe they suppose that theyr sleighths be not yet espied? or that they can nowe, as thoe they had Gyges ring, walke inuisible? Assure your selfe, now all menne seeth well inough what is within that same storebore of the Popes bosome: euen this thing onely maye be a good argument, y^e they deale not vprightly and truely. That cause ought of right to be suspected, that flyeth the triall & light. For he that doeth euil, as Christ saith, seeketh after darkenes and hateth the light. A cleare cōsciēce offereth him self willingly to the shew, that those workes, whiche doe procede from God, maye be seene. They ar not so vtterly blinde, but that they see this wel inough, that if the scriptures haue the vpper hāde, their kingdome is by and by ouerthrowen: and that like as
it is

it is sayd of the Idols of the Gētyles, frō whome in old time they fetchēd all oracles & answers, that at the presence of Christe, when he came into the world, they suddenly became dumme: even so now also at the sight of the gospel, al they sleighes by and by fall headlong to the groundē. For Antichrist is not ouerthrowē, but by 2. Theß. 2, the clearnesse of Christes commyng.

We flee not, as these menne are wonte to doe, to the fyre, but to the scriptures: nor we doe not besege them with the sworde, but with the worde of God: thereby as Tertullian sayth, we doe nurrish our sayth: thereby we doe rayse bp our hope: thereby we doe establissh our assurāce. For we know that the gospel of Jesus Christ is the powre of God vnto saluation: and that in hit is euerlasting life. And therfore we giue no care, according as S. Paule doth admonish vs, no not to an Angel of God cōming from heauē, in case he goe about to withdraue vs frō any parte of this doctrine. No, as y right holy mā Iustinus martyr sayth of him self, We wold not beleue God himself, in case he wold teach vs an other gospel. For where as these mē doe shake of y scriptures as things y cā not speake & ar good for nothing: and appeale rather vnto God himselfe, speaking in the Church & in counceles, y is to say, to their owne fanlies & opiniōs: y is bothe a very vncertain way to finde out the truth & very ful of daunger, & somewhat like y heathenlysh māner of illudynge the people w their furious inspirations, & such a waye as of the holy fathers was neuer approued. Chrysostome saythe, y ofte times there be many that bragge of the holy ghoſte: but certainly sayth he, they y speake of their owne heates, doe vntruly boaste thē selfe to haue the spirit of God. For like as Christe,

The authentic
tie of Godes
worde:

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„ Christe, sayeth he, what time he spake out of the lawe
 „ and the Prophetes, denied that he spake of him self: eue
 „ so now, if any other thyng but the gospell be enforced
 „ vpon vs, vnder the name of the holy ghost, we ought
 „ not to beleue it: for as Christ is the fulfilling of the law
 „ & the Prophetes, so is the Spirite the fullilling of the
 „ gospell. these be the wordes of S. Chrysostome.

Answer to
 the obiection
 of fathers and
 olde counsels.

But these menne although they haue not the holy
 scriptures, yet peraduenture they haue the auncient doc-
 tores and holy fathers. For in this they haue alwayes
 made their vaunt, that all antiquite and the vniuersall
 consent of al ages was on their side: Againe that al our
 opinions, at newe and grene, and neuer hearde of before
 these fewe yeres nowe laste paste.

Doubtles there is nothing can be spoken of greater
 weight against the religion of God, then when it is ac-
 cused of noueltie: for like as in God him self, so in his re-
 ligion there ought to be nothyng newe: neuerthelesse
 we can not tel how it cometh to passe, that from the be-
 ginning of the world, we haue alwaies seene it in expe-
 riēce, that as ofte as God wolde, as it were, kinde and
 disclose his truth vnto men, althoe it were of it self not
 onely most auncient, but also euerlastyng: yet of wicked
 men and of such as were enemies therunto, it was cal-
 led grene and newe stuffe. A man that wicked & bloudy
 man, onely to brynge the Jewes into hatred, accused
 them to the king Alsuerus after this sorte. Thou haste
 here saith he, O king, a people, which in vsing certain
 „ newe lawes, at agaynst althy lawes stobberne and re-
 „ bellious. Paule also at Athens, so sone as he beganne
 to teache and to set forth the gospel, was reported to be
 a setter forth of newe goddes: that is to say, of newe reli-
 gion.

gion. And may we not, saye they, learne of the what
māner of new doctrine is this? And Celsus, what time
he wrote of purpose against Christ, to the intent that
after a more contemptuous māner he might scoffe out
the Gospel with a flaunder of nouelty, Hath God saith
he, now at the length after so many ages called himself
to so late a remembrance? Eusebius saith also, that
Christiā religion euen from the beginning was called
in reproche *νέα ἰσχυρία*, that is to saye, new and strange.
Euen after the iame sorte these men doe condemne all
things that we doe allow, for new and straunge: their
owne thinges againe, whatsoeuer they be, they will
haue them to be commended as moſte auncient. And
lyke as Necromancers and Witches, at this day such
as haue to doe with Deuils, are wont to say: that thei
haue their bookes and all their sacred & hidd misteries
from Athanasius, from Cyprian, from Moyses, from
Abel, from Adam, and also from Raphael the Archangel,
to the intent that that skil which had proceeded frō
such authors and inuentours, might be adiudged to be
more glorious and more heauenly. Euen so these men,
to the ende that their religion, which they themselues
haue hatched and that not so long agoe to themselves,
might be the easlier and better set forth vnto men, that
eyther were fools in deede, or little cōsidered what they
did, and where about they went, are wont to say, that
it came vnto their handes from Augustine, from Hierome,
frō Chrysostome, frō Ambrose, from the Apostles,
& from Christ himselſe.

For right wel thei know, that ther is nothing more
plausible vnto the people, theſe these names, or better ac-
cepted of y common sortes of men. But what if those

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thinges

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things, which these men would haue accounted to be new, be founde to be most auncient: & Againe, what if those things, in manner all, which these men so hyghly set forth with the name of antiquitie, after that they haue been well and diligently syfted, shall be founde at the last to be but greene and new?

Truely the lawes and Ceremonies of the Jewes, although that Aman did accuse them of nouelty, yet vnto any man that considered them truly and vprightly, thei could not appeare to be new, for thei were writtten in most auncient tables. And Christe, although many supposed that he did declyne from Abraham and from the olde fathers, and that he brought in a new Religio of his owne heade, yet he answered truely: If you beleued Moyses, you should beleue mee also: for my doctrine is not so new as you take it. Moyses a most auncient aucthor, whom you doe esteeme aboue all men, did speake of mee. And. S. Paule, Although the Gospell of Iesus Christ be reputed of many to be new, yet it hath saith he, a most auncient testimony of the law and the Prophetes. As for our doctrine, the which we may cal more rightly the Catholike doctrine of Christ, is so far of from all nouelty, that the olde God of all ages and the father of our Lorde Iesus Christ hath commended it vnto vs in mooste auncient monuments, even in the Gospell, and in the bookes of the Prophetes and of the Apostles. So that now it can not sceme new vnto any man, except there be any, to whom either the sayth of the Prophetes, or the Gospell, or Christ himselte seemeth to be newe. But in case their Religion bee so auncient and so olde, as they woulde haue it to appere, wherefore doe they not proue it oute of the examples
of the

of the primitiue Church, out of the auncient fathers, out of the olde Councils: Why lyeth so olde a cause abandoned so longe tyme wythout a defender: as for Sworde and fyer they haue had alwayes at hande: but of olde Councils and fathers no worde at all.

And surely it had been altogether against reason, to begin at these bloody and cruell reasons, if they could haue founde any gentylr and mylder argumentes. But if they haue in deede such truste in Antiquitie, wythout any maner of counterfeiting: why did John Clement a Countrie man of oures, not many yeares paste, in the syght of certaine honest men and men of good credit, teare and cast into the fyer certaine leaues, out of a most auncient father and a Greeke Bysshop called Theodorēt, in the which he dyd euidently and expressely teache, that in the Sacrament the nature of bread was not taken away: And that at such tyme as he thought no other example coulde be founde in anye place, why dothe Albert Pighius denye that Saint Augustine that olde father dyd holde a right opinion of Originall synne: or of such mariages as are contracted after a vowe professed: And where as Augustine affirmeth it to be perfecte Matrimonye and can not be reuoked, why sayth he, that he dothe erre and is deceiued, & that he vseth no good Logike: Why did they now of late, in p̄ printing of p̄ aunciēt father Origene bp̄o p̄ Gospel of John, leaue out p̄ whole sixt chapter, wherin it is very credible or rather certain, p̄ he taught many things touching the Sacramēt cōtrary to their doctrin: & so had rather set forth p̄ boke in maner maiimed, thē being perfect it shold reprove their errors: Is this to trust to ātiquiti, to teare, to suppress, to māgle,

L. ii.

to burne

Dist. 27.

Quidam.

De bonis uidi-

itatis ca. 10.

Conf. 27. 4. 1.

nuptiarum bo-

num.

In cōtrouerſijs

An Apologie of the

to burne the bookes of the auncient fathers? It is a
 worlde to beholde, how wel these men doe agree in Re-
 ligion with those fathers, of whom they are wont to
 bragge to be on their side. The olde Councell, called
 Eliberinum, decreed, that nothing that p people wor-
 shipped, should be painted in Temples. An aunciet fa-
 ther Epiphanius saith, that it is an horrible wickednes
 and an offence vntolerable, If any man should set vp
 so much as a painted Image, though it were of Christ
 himselfe, in the Churches of Christian men. These mē,
 as though there were no Religion without them, haue
 filled their Church and eueri corner of them with pain-
 ted and grauen Images. The olde fathers Origen and
 Chrysostome do exhorte the people to the reading of p
 holy Scriptures, to bye bookes, to reason of matters
 pertaining to religion among themselues in their own
 howses: the husblandes with their wiues, the parentes
 with ther Childre. Contrariwise, these mē do condemne
 the Scriptures as dead elementes: and by all meanes
 they can possibly, restraine the people from them. The
 auncient fathers Cyprian, Epiphanius and Hierome,
 say, that if any hath made a vowe to liue an vnmarrjed
 lyfe, and afterwardes leadeth his lyfe in vncleanes, and
 can not restraine the flammes of his lustinge, that
 it is better for him to mary a wyfe, and to liue chastely
 in wedlock. And the selfe same Matrimony the olde fa-
 ther Augustine determineth to be lawfull and good, nor
 ought not to be reuoked. These men contrariwise, such
 as haue once bounde themselues by vow, although af-
 terwardes he burne in lusting, although he hunt after
 Vices, although neuer so filthely & damnablely he defile
 himselfe, yet they will not suffer him to mary: or if per-
 chance

A compariso
 betwene the
 papistes and
 the olde fa-
 thers.

Origen in Le
 uitic. ca. 16.

Chrysost. in
 Mat. 1. hom. 2
 In Ioh. ho. 31.

Epist. 11. li. 5.
 cōt. Ap. here.
 61.

De Virginita.
 seruāda ad De
 eustriadem.

chaunce he do marry, they deny it to be matrimony: affirming, y^t it is much better and more godly to keepe a Concubine or a Harlot, then to liue in that state. That auncient father, S. Augustine did complain of y^e multitude of vaine Ceremonies, by y^e which he saue, how euen in those daies mens mindes and consciences were oppressed. These me as though God delpted in nothing els, haue encreased ceremonies so out of al measure, that now in their Churches & holy seruice, they haue left in maner nothing els. Augustine an olde father denyeth y^e it is lawfull for a fluggishe monke to liue in ydlenesse, & vnder a colour & pretence of holines, to liue vpon other mens labours: & such as liueth after y^e sort, an old father Apollonius saith, they be like vnto theeues. These men haue, shall I say, heardes or flockes of monkes, whych albeit thei doe vtterly nothing, & neither trouble themselves so much as to counterfait, or to beare any face of holynes at all, yet they do not only liue, but also launch out riotously of other mens goodes. The olde council of Rome ordained, that no man should be present at any seruice of God, y^e were said by y^e minister of whō it was certainly knowne y^e he kept a Concubine. These me for money doe bothe lett out to hyer Concubines to their priestes, & also driue men perforce to be present against their willes at their blasphemouse seruing of y^e Deuil. The olde Canones of the Apostles doe commaunde y^e Byshop, that will take vpon him to execute the offyce both of a cyuill gouerner, and of an Ecclesiasticall minister, to be remoued from his Bishopricke. These men both doe take vpon them and will take vpon them both the regiments whosoeuer say nay: or rather the one, which they ought most chiefly to execute, that they doe

De opere monachorum.

Can. 3.

Can. 8.

L. iij.

not

An Apologie of the

not once touch: yet is there no man that commaundeth them out of office. The olde Couſell called Gangrene, commaundeth, that no man ſhall make any ſuch difference betwene a married and an vnmarrried prieſt, as for his wiueleſſe eſtate he ſhould think the one holper the other. Theſe men doe make ſuch difference betwene them, that they ymagine, al their holy miſteries, if they come in the handes of any godly honeſt mā ꝑ hath married a wiſe, to be by & by vnhailed & polluted. That auncient Emperour Juſtinian commaunded ꝑ al things in the holy adminiſtratiō of the Church ſhould be pronounced in a clere, a loude, and an open voice, that ſome fruite might come therof to the people. Theſe men, leaſt the people ſhould vnderſtande ſomewhat, doe whiſper al their holy miſteries, not only with an vncertaine & a lowe voice, but alſo in a ſtrange and a barbarouſe tong. The olde Councell of Carthage forbiddeth that any thing ſhould be read in the holi cōgregation other then the Canonically Scriptures. Theſe men reade thoſe things in their Churches, which thei themſelues doubt not but they be manifeſt lyes and vaine fables. But if there be any man that doth thinke theſe thinges to be weake & of ſmale aucthorite, becauſe they were decreed by Emperours and certain meane Biſhops & Councels aſſembled in no great numbꝛe: and that doth better allow the aucthoritie & name of the Pope: Pope Julius doth expreſſy forbid the prieſt, in the adminiſtration of the holy miſteries, to dippe the bread in the cuppe: theſe men contrary to the decree of Pope Julius, breake the bread and dipp it into the wyne. Pope Clement denyeth it to be lawfull for a Biſhop to exerciſe both the Swordes, ſaying. If thou wilt haue both, thou ſhalt both

*In Nouellis
conſt. 123 &
146.*

*Tertium Car.
ca. 47.*

*De conſecra.
diſt. 2. Cum es
cum nemo.*

both deceaue thy selfe and them that harken vnto the. Now the Pope chalengeth bothe the swordes and exerciseth them bothe: wherefore it ought to seeme lesse maruaile, if that hath folowed sithens, which Clement spake of: that he hath both deceiued himselfe, and them that haue giuen care vnto hym. Leo the Pope sayth, & in one Churche and vpon one day it is lawfull to say but one Masse: These men in one Churche doe saye sometymes ten, sometimes twenty, sometime thirtye Masses, and ofte times moe in one day, in so much that the vnhappy man that standeth by, and is the looker on, can scantly tell, which way it is best to turne himselfe. Pope Gelasius saith, that if anye man deuide the Sacrament, so that when he taketh the one parte he leaueth the other, he doth lewdely and committeth sacrilege. These men both contrarpe to gods worde and contrary to Pope Gelasius, commaunde that the one parte of the Sacrament onely be gyuen to the people: and in so doyng, they make al their Priestes guilty of sacrilege. But in case they will say, that all these matters are nowe woꝛne out of vꝛe, & become vtterly deade, so that vnto these daies they appertaine nothing at al: yet to the intent that all men may vnderstand, what credit is to be gyuen vnto these manner of men, and what good is to be looked for of those Councils which they assemble together: let vs see a little, what regarde they haue to those things, which now in these latter yeares, whils thei be yet in fresh remeꝛberaꝛce thei haue decreed, & in oꝛe Coũcel lawfully called to be inuiolably obserued. In the last Council, of Trente, yet scantly fortene yeares paste, it was decreed with the generall consent of all degrees, that no one man shoulde haue two bene-

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fices at one time . Where is thys decree now become ?
 Is this also so sone worne out of vye, & become starke
 dead. For, as for these men thei giue not only two bene-
 fices, but also many times diuers Abbais & Bysshop-
 rickes, sometimes two, sometimes thre, sometimes fowre
 vnto one mā, & such a one as is not only vnlearned, but
 also oftymes a mā of warr. It was decreed in the same
 Council, y al Bysshops should teache the Gospel: These
 men neither teache, nor neuer come in pulpit: nor think
 y this matter pertaineth any thing to their office. The
 I pray you what a woderful ostentation of Antiquity
 is this? Why doe they bragge of the olde fathers? Why
 doe they glory in the names of the newe and olde Cou-
 cels? Why will they seme to grounde themselves vpon
 the authoritie of those, which when they liste, they con-
 temne at their pleasure? But it doth mee good to deale
 rather w the Pope himselte, & to talke of these matters
 presently to his face . Tell vs therefore, O holy Pope
 y crakest altogether of Antiquitie, & bauntest thy self y
 all men are appointed to obey thee alone. Amongest all
 the anciēt fathers, which of them euer did cal the other
 chiefe Bysshopp, or vniuersall Bysshop, or head of the
 Church? Which, euer said, that both the swordes were
 committed vnto the? Which, that thou haste authorite
 and right to call Councelles? Which, that the whole
 worlde was thy diocesse? Which, that of thy fulnesse all
 Bysshops receiued their portion? Which, that all powre
 was gyuen vnto the aswell in heauen as in earthe?
 Which, that thou couldest be iudged neither of kinges,
 nor of the whole Clergy, nor of all the people togither?
 Which, y all kings & Emperors by the cōmandemēt &
 ordināce of Christ, receiued their authoritie at thy hāde?
 Which,

The popes v-
 surpacion is
 new.

De Maior. &
 obed. Vnā san-
 ctam.

In Extra. Bo-
 nifacij. 8.

Durādus Con-
 cil. Lat. sub
 Iulio. 2. Dist.
 9. Innocentij.

whiche, that thou, after so exquisite & iuste a reckening, *De Maior. &*
 warte seuentie times seven fold greater then the grea- *obedien. folite.*
 test kinges: Whiche, that a more ample authoritie was *Ihon. 22. cap.*
 gyuen vnto thee, then to the riste of the Patriarches: *Cum inter nōa*
 whiche, that thou warte Lorde and God, or that thou *nullos. In glou*
 warte not simply a bare man: or that thou warte a cer- *sa finali. In en*
 teyne thyng cōclowted & growen together of God and *dit. imprefa*
 man: whiche, that thou alone warte the well heade of *Parisy. 1503.*
 al lawes: whiche, that thou haddest dominio ouer pur-
 gatory: whiche, that thou mightest at thy pleasure cō- *Anton. de Ro*
 maunde the Angels of God: which of the did euer say, *sellis.*
 that thou warte king ouer kinges, & Lord ouer lordes:
 We can appose thee also of other matters after the
 same sorte. I pray the, amongst the whole numbry of
 olde Bischoppes and fathers, where did euer any one of
 them teach thee, either to say a priuate masse whiles the
 people loked on, or to lifte vp the sacrament ouer thy
 heade, in the whiche thyng all thy religiō is at this day
 contayned: or to mangel Chrystes sacraments, and con-
 trary to his ordinance & expresse wordes, to deceaue the
 people of the one parte: And that I may come ones to
 an ende: of all the fathers whiche any one of them dyd
 teache the to dispose the bloud of Chryst, and merites of
 the holy Marters: and as it were marchaundise, to sell
 thy pardons in a common market and all the corners
 of purgatory: These kinde of men ar oft times wonte
 to talke muche of their hidde and depe learnyng, and of
 their manifolde and great variete of reading. Let them
 therefore now bring out somwhat if they can, wherby
 it maye at the leasse appeare that they haue readde and
 knowe somwhat. They haue cried it out lustily in all
 companies where they came, that all partes of their re-

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ligiō were auncient and approued, not only of the multitude, but also by the consent and continuāce of all nations and times.

Wherefore let them at one time or other shew this antiquitie which thei speake of. Let the make these things to appere, whiche ar spred, as they say, so far & so wide. Let them proue that al Christian nations haue agreed vnto their religion. But they flee, as we sayde a litle before, euen them selfs from their owne decrees: and those thinges, whiche so fewe yeares paste they had established to remaine for euer, in so shorte time haue made to be of none effect. I pray you then, how shold they trust in the fathers, in the olde councels, in the wordes of God? They haue not, O mercifull God, they haue not those thinges, whiche thei boaste themselues to haue, nother antiquitie, nor vniuersalitie, nother the consent of all places, nor of al times. And therof they themselues, although they would rather haue the matter dissembled, ar not ignorāt. Yea somtimes thei stricke not also plainly to confesse it. And therfore thei say, that the constitutions of olde Councels and fathers ar of that cōdition, that somtimes they may be chaunged: for according to the diuersitie of times, diuerse decrees ar conuenient to be had in the Church. And thus they couer the self vnder the name and title of the Church, and with a counterfainte shadow doe scornfully abuse the simple & wretched people. And a meruayle it is, that either mē shold be so blinde, as they can not see these thinges: or if they doe see them, that they be so patient, as they can thus easily endure them, and with so quiet a minde.

But in asinuche as they haue abolished and repealed those auncient decrees, as thinges that ar now become
ouer

ouer olde, and worne out of vse, peraduenture thei haue
set other in their place, that be better and also more pro-
fitable. For they are wonte to say, y not euen Christ him-
selfe or his Apostles, if they should liue agayne, coulde
deuise a better or a more holper waye to direct the
Church of God, then that wherby it is gouerned now
at their hâdes. Trewe it is in deede, that thei haue put
other in their places, but accordyng as Hieremias said,
chasse in steade of wheate: and as Esay saythe, Those
thynges, whiche God hath not requyred at their hâds.
They haue stopped vp all the baynes of the springyng
water, and they haue digged broken and durty pittes,
full of slime and filthines, whiche nother haue anye
cleane water, nor are able to contayne it. They haue ta-
ken from the people the holy communion, the worde of
God, from whence shoulde haue come all comforte,
the true worshyppe of God, the right vse of sacramêtes
and of prayer. Agayne thei haue giuen vnto vs of their
owne store, wherewith in the meane season we might
chiere oure selves, salte, water, cream, pottes, spittell,
palmes, bulles, Iubile, pardonnes, crosses, smoky
incense, and an infinite nombre of ceremonies, and mere
mockes as Plautus saythe, meerly to be mocked at.
In these thynges, haue they fixed theyr whole reli-
gion. With these thynges, they taught that God might
be well appeased: that with these, Devils be driuen a-
waye. That with these, mens consciences were confir-
med. For these forsothe be the ornamentes and denty
storeboxes of Christian religion. These, in the sight of
God be pleasant and acceptable: that these thynges
might be auanced vnto honor, it behoued that the or-
dinances of Christ and of the Apostles should be taken

What newe
deuises are
broughte in
steade of an-
cient and true
relygyon by
the Papistes

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out of place. And as the wicked kynge Hieroboam in time past, after he had taken awaye the true worship of God, and had brought the people to the worshipping of golden calues, leaste that after wardes they shoulde peradventure haue chaiged theyr mindes, and slipping from him, haue returned agayne vnto Hierusalem to the Temple of God, he exhorted them with a long oration vnto constâcie, sayng: These o Israel at thy gods: after this sorte your God hath commaunded that you should worshippe him: It should be a paynesfull and a troublesome thing for you to vndertake so long a Journey, and euery yeare to goe to Hierusalem, to the intent to honor and to worshippe God. After the same manner in all pointes, these men, when that for theyr owne traditiōs sake, they had ones made voyde the law of God, least that the people shoulde after wardes open their eyes, and slippe an other waye, and finde at others handes a more certayne course for their saluation, O how often haue they cried, This is y^e kynde of worshipping that pleaseeth God: and whiche he doth streightly require at our handes: and wherewith he will be appeased in his anger: By these thinges the agreement in the Church is conserued: with these thinges all sinne is cleansed, and consciences are made quiet: whoe that shal forsake these thinges, he leaueth himself no hope of eternall saluatiō: It is a paynesfull and a troublesome thyng for the people to looke backe vpon Christ, vpon the Apostles, vpon the olde fathers: & euery more to be attentife what their will and commaundement is. This I warrant you, is the very way to bring the people of God from the weake elementes of the world, from the leauenne of scribes & Pharises, and from mans traditions. It behoued that
the

the ordenaunces of Chyrste and of his Apostles should
be thruste out of place, that these might be accepted in
theyr steed. O this was a sufficiēt cause, why that good
olde doctrine whiche many ages had bene approued,
should be abiected, and a new forme of Religion should
be brought into y^e Church of God. Neuerthelesse what
so euer it is, these men crie still: Nothyng must be chaū-
ged: with these thinges mens myndes ar satisfied: these
thinges ar decreed by the churche of Rome: that church
can not erre: for Siluester Prierias saith, y^e the Church
of Rome is the squire & rule of truth: from the whiche
the holy scriptures receaue their authoritie. The doc-
trine, sayth he, of the Church of Rome, is the vnfalli-
ble rule of fayth, from the whiche the holy Scriptures
fetcheth her strength. And pardonnes sayeth he, ar not
come to our knowlege by the authoritie of the scrip-
tures, but thei ar knowne vnto vs by the authoritie of
the Church of Rome, and of the Romane Popes, the
whiche is a greater authoritie. Pighius also is not a-
frayde to saye, that we ought not to beleue any texte of
the scripture be it neuer so playne, vnielſe we haue our
warrant from the Church of Rome. Muche like as if
any of these that can not speake good and pure Latine,
and yet can bable somwhat after the māner of Schole-
mens Latine very roundly and redily, woulde needes
maynteyne, that all other mē also ought to speake such
Latine now in these times, as many yeres past Ham-
metrect or Catholicon did speake, and suche as at this
daye is vsed amongst themselves in their common
scholes: for so both that whiche is spoken maye be well
inough vnderstanded, and also mens myndes wel satis-
fied: and that it were a mockery, now after so longe cō-

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tinuāce, to trouble y^e world with a new kinde of speech, and to cal home againe the olde purenes and elegācy in speakyng, whiche Cicero or Cesar bled in their dayes. Such is the duety forsooth that these men doe owe vnto the ignorance and darknes of the times paste. Many thinges, as a certayne man sayth, ar ofte times in good estimatiō, only bicause they had bene ones dedicated to the temples of Heathen Gods. Euen so we see that these mienne at this daye doe allowe many thinges and highly esteeme them, not bicause they iudge them to be so much worthe, but only bicause they haue bene receyued by coustunie, and dedicated after a certayne māner to the Church of God.

Plin.

The Church
of Rome may
erre.

*Summa An-
gelica Dist.
Papa.*

*Theodoricus
de schismate.*

But our Church saye they, can not erre, the whiche thing I suppose they speake much like as in time paste the Lacedemonians were wonte to say, y^e in the whole state of their common welth it was not possible to finde an aduouterer: wheras in deede they were rather al aduouterers, in asmuch as thei cupled thesēlf in vncertain mariages, & occupied their wives together in cōmon. Or as the Canonistes, for their bealies sake, ar wōte to speake now a dayes of the Pope: That he in that he is lorde ouer all benefices, although he doe sell for money Bysshoprickes, Abbeyes, personages, and suffereth nothing freely to departe from him: neuerthelesse bicause he saythe that all is his, tho^e he would neuer so fayne, he can not commit symonie. But howe this argument should be good, and how the wordes maye agree with reason, we can not as yet surely perceiue: except peraduenture, like as the aūcient Romanes in time past dealt with Lady Victorie, so these mē, after that truth came flyng vnto them, they pulled of her winges, that neuer
after

after she should be able to flee from them. But what if
 Jeremie say vnto them, accordyng as we sayde before,
 that these be the wordes of lies: What if the same man
 saye agayne, that euen they whiche ought to haue ma-
 nured the vineyarde, haue wasted and destroyed the
 Vineyarde of the Lorde: What if Christ saye, that they
 whiche chyesye ought to haue bene carefull ouer the
 Temple: of the Lordes temple haue made a denne of
 thieues: But in case the Church of Rome can not erre,
 then muste it needes be that the happynes thereof is
 greater then the wisdomme of these menne. For suche
 is their lyfe, doctrine and diligence, that the Church
 maye full well for all them not onely erre, but also pe-
 rishe vtterly, and come to nothyng. Doubtles if that
 Church maye erre whiche hath vtterly gone astraye
 from the worde of God, from the commaundementes
 of Christe, from the ordinances of the Apostles, from
 the examples of the primitiue Church, from the consti-
 tutions of the olde fathers and auncient Councils, and
 from the verye decrees of theyr owne makynge: and
 whiche will not be kepte in order with no lawes, no-
 ther olde nor new, nother of theyr owne nor of others,
 nother of God nor of manne: then is it moste certaine,
 not onely that the Church of Rome mighte erre, but
 also that moste lewdely and shamefully it hath erred.

But you were ones, saye they, of our felowship, but
 now you are become Apostatas & rûnegates, & haue se-
 parated your selfs frõ vs. True it is y^e we haue disseu-
 red our selfs from thẽ: and for that cause we bothe giue
 thanks to our moste mercifull and mightie God, and
 also on oure owne behalves we doe moste hyghlye
 reioyce.

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reioyce. But we haue not departed at all from the primitive Churche, from the Apostles, nor from Christe. We can not denie but we were brought vp amongst them in darkenes and in the ignorance of God: euen as Moyses was in the discipline and in the bosome of the
» Egyptiās. We were sayth Tertullian, of your fellow-
» shippe, I cōfesse, and no marueile: for men ar made and
» not bozne Christians. But let these men tell me where-
fore they ar come downe from these seuen hils, wher-
upon afore time Rome did stande, and haue chosen rather to dwel vpon the playne whiche is called the fild of Mars: They will say peraduenture, bycause the conduytes of water that were in those hils, without the whiche they could not wel liue, ar now decayed & dried vp. Then lette them giue vs that same leaue, touchyng the water of euerlastyng life, whiche they will haue to be graunted vnto them in this case of material water. Amongest thē this water fayled longe a goe: the elders, as Hieremy sayeth, sent they? yōugelings to y waters, but they, when thei could finde nothing, brought home they? empty vessels, beyng in great miserie and bitterly losse for thirste. The needy, sayeth Esay, and the poore sought after water, but they founde none in no place: they? tongues were now euen dried for thyrst: these mē had broken vp all their water courses and they? conduytes: these had choked all they? springes, and had filled with myze and durte the fountayne of the water of life. And like as Caligula in time paste, by closing vp of all mens barnes, brought vpon the people a generall hunger and famine: so these men in chokyng vp of all the fountaynes of Gods worde, haue brought the people into a miserable thyrste. They brought as Amos the
Prophete

Prophete sayth, hunger and thirst vpon men, not a famine of bread, not a thirst of water, but of hearyng the worde of God. The poore wretches wandered vp and downe sekynge after some litle sparke of that light of God, wherewith they might chiere their consciences: but it was cleane quenched out: they coulde finde none at all. Suche was the very state, suche was the pytyfull condition of the Church of God. Moste miserably men liued therein without the gospell, without lighte, without all comforte.

Wherefore, although our departynge be somewhat greuous vnto them: yet ought they to consider howe iuste the cause of our departing is. For in case they wil saye: it is lawefull for thee by no means to departe from that fellowship, wherein thou haste ben brought vp: Thus they maye easily in oure personnes cōdemne both the Prophetes and the Apostles, and also Christe him self. For why doe they not likewise finde fauour at this: that Loth departed from Sodome, Abraham out of Calde, the Hebrewes out of Egypte, Christ from the Jewes, Paule from the Pharisees? For onlesse there maye be some iuste cause of suche departynge, we see not, why they also maye not in like sorte be accused as factious and seditious men.

Nowe if we ought to be condemned for heretikes, bycause we doe not al thinges whiche these menne doe commaunde vs: whoe I praye you, or what maner of men shall we account them to be, which doe despise the commaundementes of Christe and of the Apostles? If we be Schismatikes that haue disseuered our selfs fro these fellows, by what name I praye you, shall we call them, that haue departed from the Grekes, at whose

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hādes they receyued the faith, frō the primitiue church, from Christ him self, from the Apostels, euē as it were from their owne parentes: for as for the Grekes, such as at this daye doe professe the religion and name of Christ, althoe they haue many thinges that ar corrupted, yet they retaine to this howre a great part of those thinges which they receyued of the Apostles. Therfore nother haue they priuate Masses, nor their sacramētes manged, nor purgatory, nor pardonnes: As for the Popes titles and proude names, so muche they doe regard them, that whosoever doth take them vpon him, and wil needes be called either the vniuersal Bysshop or heade of the whole Church: of him they will not sticke to saye, that he is bothe an intolerable arrogant man, and a personne that iniuriously defaceth all other Bysshoppes his bretherne, and also an heretike.

Now then, sins the matter is plaine & can not be denied, y these fellows ar gone back frō those, of whom thei receiued the gospel, of whom thei receaued y faith, of whome the true religion & the Church: what cause is there, why they shuld not be cōtent to be called home againe, euen vnto the same personnes, as it were to the fountaines of religion: Wherfore ar they so astrayd, as thoe al the Apostles & old fathers sawe nothing, to follow the exāple of their times: for doe they, trowe ye, see more, or be thei more careful ouer the Church of God, then they y first deliuered these things: And now to returne to our selfs, we haue departed frō that Church, wherein nother the worde of God could be heard purely taught: nor the Sacramentes rightly administered: nor the name of God, as it ought to be, called vpo: and whiche they themselues doe confesse to be corrupted in
many

many thinges: and wherin, to say the truth, there was nothing that could stave any man that was wise, and that had any consideration, of his owne saluation. To conclude, we haue departed from that Churche that is now founded, not from that Church that was in time past: and we haue departed in such sorte, as Daniel did out of the denne of Lions: as the thre childre out of the fier: yea rather caste out by them with their cursinges and banninges, then departed of our selfs.

Agayne, we haue adioyned our selves vnto that Church, wherin they them selfs, in case they wil speake truely and according to their owne consciences, can not denie, but all thynges ar soberly and reuerently handled, and so farre forth as we were able to attayne, most neerely vnto the order of the olde time. For lette them compare their Churches and oures together, they shal see, bothe that they moste shamefully haue departed fro the Apostels, and we moste iustly haue forsaken them. For we, after the exāple of Christe, of the Apostles and of the holy fathers, doe giue the whole sacrament vnto the people: These men, contrary to all the fathers, contrary to al the Apostels, and cōtrary to Christ him self, not without (as Gelasius sayth) hygh sacrilege, doe deuide the sacramentes, and plucke the one parte awaye from the people. We haue restored the Lordes supper accordyng to the institutiō of Christ, and desire to haue it as much as maye be, and to as many as maye be, most common, and as it is called, so to be in very dede, a Cōmunion. These men haue chaunged all thinges fro the institution of Christ: & of the holy cōmunion they haue made a priuate masse: so that we present vnto the people a holy Supper: they, a bayne pagent to gase vpon,

A comparisō
of both the
Churches.

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We doe affirme with the moſte auncient fathers, that the bode of Chriſte is eaten of none other, but of godly and of faithfull menne, and ſuche as are endued with the ſpíríte of Chriſte: theſe ſellowes doe teach that the very bode of Chriſte, maye in very deepe, and as they terme it, really and ſubſtancially be eaten, not only of wicked and unfaithfull men, but alſo, it is horrible to ſpeake it, of miſe and dogges.

1. Cor. 14.

We doe praye in oure Churches after ſuche ſorte, that, accordyng as Paule dothe admoniſhe vs, the people may know what we doe pray, and with one minde anſwere, Amen. Theſe men powre out in the churches unknowne and ſtraunge wordes, like vnto the noiſe of ſoundyng braſſe, without any vnderſtanding, without ſenſe, without iudgement, and this is their only endeavour, that the people ſhould not be able to vnderſtande any thing at all.

And bycauſe we will not reherſe all the differences betwene vs and them, for they are in maner infinite: We tranſlate the Scriptures into all languages: theſe men wil ſcantly ſuffer them to be abroad in any tonge: We doe exhorſte the people to heare and reade the worde of God: theſe menne driue them from it: We woulde haue our cauſe hearde before all the worlde: theſe menne ſee al iudgement and triall: We leane vnto knowlege, they vnto ignorance: We truſte to the light, they vnto darkneſſe: We haue in reuerence, as reaſon is, the wordes of the Apoſtles and of the Prophetes: theſe men do burne them. To conclude, we in Gods cauſe wil ſtande to the iudgement of God only: theſe men wil ſtande to their owne. But if they will conſider all theſe thinges with a quiet minde and a prepared purpoſe to heare and to learne;

learne: thei shal not only allow our doyngs, which leauing all errours, haue solowed Christe & his Apostles, but also they themselues shal fal away from theselues, and of their owne accorde, encline themselues to ioyne with our felowshippe.

But they will saye, that it was an vnlawefull attempt to goe aboute such matters without an holy generall Counsell: for therein is the whole powre of the Churche: there Christe hath promised that he will alwayes be ready at hand. And yet they themselues haue broken the commaundementes of God & the decrees of the Apostles, and as we sayde a litle before, haue scattered and torne in peeces in maner all, not onely the ordinances, but also the certaine principles concerning doctrine of the prinitive Church, and that without tariyng for any generall Counsell.

Of generall
Councels

But where as they say, that it is not lawfull for any man to appoint any new order without a Councel: who I praye you hath prescribed these lawes vnto vs? or where haue they founde this decree?

It was foolishly done of Algesilaus the kynge, who beyng ones accertained of the minde and pleasure of the hyghe Jupiter, woulde needes present the whole matter agayne vnto Apollo, for to know whether he were of the same minde that his father was. But we should doe more foolishlye a greate deale, in case that, when we doe heare God him selfe speakyng moste playnely vnto vs in the holye Scriptures, and vnderstande his will and pleasure, if I saye, after wardes, as though al this were nothing, we would refarre the whole matter to a counsell. The whiche is nothing els, but to searche whether menne be of the same minde that God is: and

R.iii.

whether

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whether menne will allow by their authoritie the commaundementes of God. What I praye you, shall not the truthe be truthe, or shall not God be God, except a counsell will and commaunde it so to be? If Chyrste would haue handeled the matter so fro the begynnyng, that he woulde haue taught or sayde nothing without the consente of the Bysshoppes, and woulde haue referred ouer hys whole doctrine vnto Annas and Cayphas, where should the fayth of Chyrst be at this day? or who shoulde euer haue hearde of the gospell? Peter forsothe, of whome the Pope is wonte to speake more often and with more reuerence then of Iesus Chyrste, did boldely withstande the sacred counsell: and sayde, it was better to obeye God, then men. And Paule, what time he had ones receyued the gospell into his minde, and that not of men, nor by man, but only by the wil of God, did not counsell with flesh and bloud, nor dyd not referre the matter vnto his kinsemen or brothern: but went by and by into Arabia, for to publishe, by the authoritie of God, Gods misteries.

Galat. 1.

Nor surely doe not despyse Councils or assemblies and conferences of Bysshoppes and learned menne: Noether haue we done those thinges that be done altogether without Bysshoppes or without a coucell. The matter was handeled in full parliament, with long deliberation, and in a greate assemblie. But as touchyng this counsell, whiche Pope Pius dothe at thys tyme counterfetly set forth, wherein men beyng noether called, nor hearde, nor seene, ar so lightly condemned, what we maye loke or hope to gette thereby, it is not harde to gesse.

Nazianzenus longe agoe, when that in his tyme
he

he saue menne that came to suche assemblies, to bee so blinde and so obstinate, that they were caried after their owne affections, and soughte rather for victorie then for truthe: pronounced in playne wordes, that he neuer saue good ende of anye counsell. What woulde he saye now, if he were a liue at this daye, and shoulde vnderstande what these menne wente aboute? For in that tyme all though they were gyuen to partes, yet bothe mennes causes were hearde, and manifeste errors by the common consente of all partes were taken awaye. These menne agayne neyther will suffer the cause to bee freely debated: nother will endure to haue anye thyng chaunged, howe many errors so euer there be.

For that is a thyng whiche they are wonte often and with out all shame to boaste of, that their Churche can not erre: that in hit there is no blemyshe: that there is nothyng to be graunted vnto vs: or yf there be anye thyng, that the iudgement thereof appertayneth vnto Bysshoppes and Abbots: they be the directers of those matters, they be the Churche of God. Aristotel saythe, that bastardes can not make a cite. But whether the Churche of God maye be made of these fellows or no, let them consider: for surely, nother be they lawfull Abbots nor right Bysshoppes.

But let them hardely be the Churche: lette them be hearde in councels: let them only haue authoritie to giue a voyce: neuerthelesse in times paste, when the Church of God (if it be compared with their Churche) was reasonably wel gouerned, as Cipryan sayth, bothe Elders and Deacons & some parte also of the common people were

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were called to the hearyng of Ecclesiasticall causes.

But what if these Abbotes and Byschoppes haue no knowledge? What yf they vnderstande not what religion is, and what opinion they oughte to haue of God? What if law be losse of the preeste, & couisel of the Elders? What if the night, as Michaeas saythe, be vnto them in stede of a vision, and darkenes in stede of forseying thynges to come? What if all the watchemen of the Citie, as Esaye sayth, ar become blinde? What if the salte hath losse his strenght and his taste? and as Christ sayth, is good for nothyng, not so muche as to be caste out vpon the dunge hill?

The Pope is
about the
Councell

Forsothe they will committe all thynges to the Pope, whoe can not erre. But that, to beginne withal, is a folishe deuise: that the holy ghost should flie away in haste from the holy Councell to Rome, to the intent that if he doubte or sticke in anye thyng, and not be able to winde him selfe out, he mighte take counsell of some other spyrite. I wote not who, better learned the him self: for if the case stande so, what needed it that so many Bysshops should in this time at so great charges and through so long iorneyes be summoned to come to Trent? It were yet a much more wiser & better way, sure I am it were bothe shorter and more commodious for them, rather to put of all thynges to the Pope: and to repayre at the firste dallashe, to the heauenly determination of hys sacred breaste. Moreouer it is agaynste equitie, to put ouer oure cause from so manye Byschoppes and Abbottes to the iudgemente of one man, speciallye of hym, whoe standeth accused by vs of mooste weyghtye and greuous offences: and as yet hath not brought in his answer: who also hath condened vs without

without iudgement before wee were once called to bee iudged. What? trow ye that these be things of our own deuise? Or is not this y order of their Councils at this day? Or be not all thinges committed ouer from y holy Councils vnto the Pope alone, in such sort, that as though so many voices and subscriptiōs serued to no purpose, he alone may adde, chaunge, diminish, take away, allow, release, and againe restraine what him lyteth? Then I pray you, of what maner of men were these words spoken? Or why did the Bishops and Abbots not long agoe in the last Councell of Trente decree after this manner at the ende of their constitutions: Sauiug alwaies in al thinges the Authorite of the Apostolical seat? Or why doth Paschale the Pope write of himselfe so arrogantly? As though, saith he, any Councils had prescribed a lawe vnto the Church of Rome, wheras all Councils both are made by aucthority of y Church of Rome, & by the same aucthorite haue they power & strengthes: and also in their statutes, y Popes aucthorite is plainly and manifestly excepted? If they thinke good to allow these thinges, to what purpose are Councils called? But if they determine to make them of no force, wherefore be they left vncancelled in their bookes?

De electio-
ne
et electi potes-
tate. ca. Signi-
fica.

But let it be so hardely, y the Pope alone is aboue all Councils: that is to say, let some one parte be more then y whole: let him be of greater power, of more wisdom then all his fellowes together: Yea and though Hierome say nay, let the aucthorite of one Citie be greater then of the whole world: But what if he neuer saw nothing pertaining to these matters, and neuer read neither the holy Scriptures, nor the olde fathers, nor

Ad Enagrat.

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his owne counceils: What if he, as in time past Pope Liberius did, should fall away to the Arrians? Or, as Pope John, not many yeares past, should haue a wicked and a heathenlike opinion of the life to come, & of the immortality of soules? Or as Pope Zosimus, dyd afore time with the counsell of Nice, so he shoulde also now falsifie other coñcels for þe auācemēt of his powre and aucthoritie: and those things which were neuer, no not so much as thought, those he should say were debated and decreed by the holy fathers: and should, as Camotenses saith, the Popes are wont oſee times to doe violently, racke the Scriptures, to procure vnto himſelfe the fulneſſe of all power: What if he abandone þe Chriſtian faith and become an Apoſtata, like as by the testimony of Lyrān, many Popes haue done: Trow ye þe notwithstanding all this, the holy Ghost will knocke at his breaſt and kindle in him, wil he or no, yea altogether againſt his wil, ſuch a light, as he can not erre: Or ſhall he neuertheles be the fountaine of all law: & ſhall the whole treaſure of wiſedome and vnderſtanding be found in him as it were in a iewel box: or if theſe things be not in him, may he be able in ſo great matters to iudge rightly and conueniently: Or if he can not iudge, doth he require that all thinges ſhould be referred vnto him: What if the Abbots and Biſhops that are the Popes aduocates diſſemble not at all, but openly take vpon them to be enemies of the Goſpel, and wil not ſee that which they doe ſee, and violently conſtraine the Scriptures and wittingly and aduiſedly deprauē and falſify the worde of God, and thoſe thinges which are euidently and properly spokē of Chriſt, and can not be applyed to any other perſon, doe filthily and lewdely turne them vpon the Pope: What if they ſaye that
the

the Pope is all and aboue all : Or that he can doe all thinges y^e Christ can doe : or that the Pope and Christ haue one chape of state to giue iudgement in, and one consistory : or that he is that same light that came in to the worlde, the which, Christ pronounced only of hymselfe, and that he that is an euill doer, hateth and flyeth that light : or that all other Bysshops haue receiued of his fulnesse : To conclude, what if they should, not colorably or darkely, but evidently and flatly make a decree contrary to the expresse worde of God : Trow ye that whatsoeuer these men say, that shall be straight waye the Gospel : Trow ye this shal be gods army: trow ye Christ will be present there : Trow ye that the holy Ghost wil swimme in these mens tongues: or that they may say truely of themselves: It hath seemed good vnto the holy Ghost and to vs: For so the Petrus a Soto and his pursellow Hosius, are not afraide to affirme, that the very same counsell wherein Christ was adiudged to death, had the spirit of prophcy, the holy spirit, the spirit of truth : and y^e it was not false nor a lye, that which those Bysshops said. We haue a law, & according to the law he ought to dye: and y^e they iudged (for so Hosius doth wryte) y^e truth of y^e iudgement: And y^e the same decree, wherein they pronounced y^e Christe was worthy of death, was iuste to all respectes : It is surely a meruailouse case y^e these meⁿ caⁿ not pleade for thesself, & maintaine their own cause, onlesse wal they become the patrones of Annas and Caiphaz. For they that will say that the very same counsell, wherein the sonne of God was most despitefully condemned to the Crosse, was a lawefull and an byright counsell : what counsell I pray you will they allow to be corrupted : But their counsels, in manner all of them, being such as they bee,

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Hosien. ca.
Quanto.
Abbas de Eleo
stione. ca. Ven
nerabil.
Cornelius,
Episcopi in
Concilio. Tris
dentino.
Durandus.

Hosius contra
Brentiu. li. 2.
caleth it a law
full, Counsell
wher^e Christ
was condem
ned.

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it was necessary for them, to giue this sentence of the councell of Annas and Caiphaz. But suppose ye that these men will restore vs the Church againe: the selfe same being iudges that are themselues accused: Will these men abate their ambition and pride: wil they cast out themselues, or giue sentence against themselues, that Bishops shall not be vnlearned, or that Bishops shall not be slug gishe bellies, or shal not heape benefice vpon benefice, or shall not take vpon them to be Princes, or shall not make warres: Thinke you that Abbots the Popes dere children, will make a decree, that a Monke that seketh not to gett his liuing with his own labour, is a theefe: or that it is not lawefull for him to liue o- ther in Cities, or in places of much resort, or of other mens goodes: and that a Monke ought to lye vpon y- grounde, and to sustaine his life with herbes and pease, apply himself to learning, dispute, pray, worke, and pre- pare himselfe to the ministry of the Church: Surely euen as sone wyl the Pharisees and Scribes reforme the temple of God, and of a den of theeues will restore it vnto vs to be an howse of prayer.

The Papystes
though they
acknowledge
theyr errors,
yet wyl they
not amende
them.

There were some amongst them that espied out di- uers errors in the Church, as Pope Adriane, Aeneas Siluius, Cardinall Poole, Dighius, and others as we saide before. They helde after wardes a Councell at Trente, euen in the same place, where it is now holden. There assembled diuers Bishops & Abbots, and others to whome the matter appertained: they were alone, whatsoeuer passed among them, there was no man to gaine say it: for as for our me, they had vtterly shut the out from al conferēce. There they satt in great expecta- tion of the worlde sixe yeares: the first sixe monethes,

as

As though the matter had been very needfull, they decreed many thinges of the holy Trinitee, of the father, of the Sonne, of the holy Ghost: good things in deepe, although for that time not very necessary. Nevertheless in all thys meane tyme amongst so many errors, so euident, so oft by their owne mouthes confessed, so manifest, what one error did they euer correct: fro what kynde of Idolatry did they withdraw the people? What superstition did they take away? What parte of theyr pompe and tyranny haue they abated? as though for soothe that nowe also the whole worlde myght not perceiue that this is a very conspiracy and not a Councell, and that these Bysshops which the Pope hath called vnto him at this time, are not by their othe and affection vtterly addicted vnto his name, and wil neuer do any thing but that which they shal perceiue to agree with his pleasure, to make for the aduauncement of his power, and to be according to his will: or that amongst them euery mans reason and sentence were not rather nūbered, then wayed: or that the better parte were not ofte times oppressed with the greater. Wherupon we know that ofte times it hath come to passe, y many good men and Catholike Bysshops, what time such Councels were summoned, wherin factions and parts were openly maintained, knowing that they should only leese their labour, in as much as the mindes of their aduersaries were bent vpon euill, and therfore not possible to doe any good, haue tarried at home. Athanasius beyng called by Theemperour to the Councell of Cesarea, when he saw that he shoulde present himselfe to y deadly hated of his aduersaries, he refused to come. The same man afterwardes, being come to the Councell

Theodoretus
Li. 1. cap. 28.

Q. iii.

cell.

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*Tripur. li. 10.
ca. 13.*

*Euseb. Li. 1.
ca. 27.*

*Tripur. Sozom.
lib. 5, ca. 15.*

cell of Syzmin, when his minde gaue him, by reason of the fiercesnes and hatred of his enemies, to what ende & matter would come, he trusted by his baggage & went his way. John Chrysostome, although the Emperour Constantius had sent for him by sover letters, to come to the Councell of the Arrians, yet he kept himselfe at home. What time as Marimus the Bysshop of Hierusalem sate in the councell of Palestine, the olde man Daphnutius taking him by the hande, ledde him out of the doores: saying, it is not lawefull for vs, to sit in councell of these matters, amongst these wicked men.

Unto the councell of Syzmin, from which Athanasius did conuey himselfe away, the Bysshops of the Weste countries would not repaire. Cyril appealed by his letters from the councell, of those that were called Patropassiani. Pauline the Bysshop of Trier & diuers others, when they saw the practise and power of Auxentius, refused to come to the councell of Millane. For in vaine they saw they should go vnto y^e place, where no reason but faction was hearde, and where al causes were determinable, not according to iudgemēt, but according to fauor.

And yet they, albeit they had neuer so greuous and obstinate aduersaries, neuertheles if they had come, at the least they shoulde haue had free liberty to speake & to be hearde in the councell.

But as for vs, in as much as it is not laweful for any of our sort once to sitte, or so much as to be seene in the assemblie of these men, much lesse to be hearde freely to speake: and on the other side, for as much as the Popes Legates, the Patriarches, the Archbysshops, the Bysshoppes, the Abbots all coniuered together, al fettered
in one

in one faute, al bound with one othe, & only haue place to sit, only haue aucthoritie to giue their voice, and in cōclusiō, as though thei had done nothing, to submit al their iudgements to the Popes wil and pleasure alone: euen to the intent that he who ought rather to haue pleaded his own cause at the barre, should giue sentēce of himself: in as much, I say, as that olde and Christiana liberty, which in all Christian Councils ought chiefly to be maintained, is now in cōcil utterly takē away, no good and godly man ought to maruaile, if wee doe now at this time, that thing, which thei see the fathers and Catholike Bysshops did afore time, whē like cause was offered: so that bycause in the councell we cā not be heard, & Princes Embassadors ar laughed to scorne, and we all, as though the matter were already dispatched and concluded, ar before iudgement condemned, if I say, we had rather tary at home & cōmit the whole matter vnto God, then to go to y place, where we shall neither haue any place, nor yet any thing preuaile at al. But as touching our own iniuries, we can beare them patiently & quietly ynough. But wherfore I pray you doe they exclude Christian Kinges and godly Princes from their councils: Why doe they either so vncurtelly dispatche them out of their company, or reiect them w such reproche: when that as though they were no Christian men, or were not able to iudge, they will not suffer them to sit in couniell in causes of Religion, nor to knowe the state of their owne Churches. Or in case they doe entermedle at any time by their aucthoritie, & doe y thing which thei may do, which thei are cōmanded to doe, which they are bounde to do, and which we knowe Dauid, Salomō, & other good princes haue done:

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and take vpon them, other whiles the Bysshops be a sleepe, or whiles they doe rebellously resist, to bridle y^e raging lustes of priestes, and both driue them to the doing of their duty, and kepe them from disorder: & moreover if they plucke downe Idolls, withdraw superstition, set vp the true worship of God: Why crie they by and by, that they turne all things vpside downe: that they breake into other mens offices, and behaue themselves lewdely and arrogantly? What Scripture hath at any time forbidden Christiā Princes from y^e hearing of such causes? Whoe did euer make these lawes but these fellowes onely? But they will say, Ciuile princes haue learned how to manege the common welthe, and to exercise armes: as for the misteries of Religion they vnderstande them not. Then I pray you, what other is y^e Pope at this day, but a Monarche or a prince? What be the Cardinals? which degree it is now scantly lawfull for any others to haue, then Kinges and Princes sonnes. What be the Patriarches? what Archbishops for the most part, what Bysshops, what other be the Abbots at this day in y^e Popes kingdome, but worldly Princes, but Dukes, but Earles, wyth stately gardes about them whersoever they go, and decked also many times wth collers and chaines of Golde?

They haue in deede sometime a peculier apparell, Crosses, Pillers, Hattes, Myters, Palls, the which kinde of pompe the auncient Bysshops, Chrysostome, Augustine and Ambrose had neuer. Now besides these things, what teache they, what say they, what do they, what liue they in any point that is comlye and commendable not onely for a Bysshop, but also for a Christian man: Is it so great a matter to cary a counterfait title
and

and for onely chaunge of garmentes, to bee called a Bpſſhop?

Surely ꝑ the waight of all gouernement ſhould be assigned ouer vnto the only, which nether do know nor will know what appertaineth to theſe thinges, nor ſet not a halſpeny by any part of Religion, further the as it toucheth the kitchen & the belly, ꝑ they onely ſhoulde be made iudges, and be appointed as it were blind men to keepe the watche to wꝛe: & on the other ſyde to haue a Chriſtian prince that is well inſtructed, to ſtande a very blocke and a poſt without giuing anye voice, wout uttering his opiniõ, only to awaite what they wil appoint or commaunde him to doe, wout cares, without eyes, without ſtomacke, without courage, to receiue without exception whatſoeuer theſe fellows ſhall lay vpon him, and at a blinde auenture doe their commau- dements, how blaſphemous and wicked ſoeuer thei be, yea though they ſhoulde commaunde them to deſtroye Religion all together, and to hange bp Chriſt himſelfe vpon the Croſſe: this is ſurely a matter bothe of great pride, and of great reproch, and of great iniquite, & alſo vntolerable for Chriſtiã and wiſe Princes to endure. For what think you? Can Annas and Caiphas vnder- ſtand theſe matters? and can not Dauid and Ezechias vnderſtande them? Is it lawfull for a Cardinal being a man of warre and deliting in blood, to ſit in the coun- cell? And is it not lawfull for the Emperoz or a Chriſtiã king? For we doe giue no aucthoritie vnto our magiſ- trates more then ꝑ we know is both giuen vnto them out of gods word, and alſo approued by the example of the beſte gouerned commõ welthes. For beſides ꝑ God hath committed vnto euery faithfull Prince the charge

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of both

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of both the tables, to the entent he shoulde vnderstande
p not only Ciuile matters, but also religious & Ecclesia-
sticall causes appertained to his office. Besides p, kings
or oftentimes & expressly comanded of God to cut down su-
perstitious groues, to ouerthrowe Images of Idoles
and aulters, to haue at hande a cōpye of the booke of the
law: and that State saith, he ought to be a patron and a
fosterer of the Church: Beside, I say, al these things, we
see by the stories & examples of the best tims for gouerne-
ment, p godly Princes neuer thought it a thing estran-
ged from their office, to take the charge of Churches.

Exod. 32.

Moses a ciuile magistrate, and a leader of the peo-
ple, bothe receaued of God and also deliuered vnto the
people the whole ordre of religion and of sacrifices: and
moreouer sharply and greuously chastened Aaron the
Bysshoppe for the golden calfe, and for transgression of
Religion. Iosue although he was none other but a ci-
uile magistrate, neuerthelesse what time he was fyrste
aduauced to his office, and appoynted to be ruler ouer
the people, he receiued his commission, namely for reli-
gion, and for the worshiping of God.

Ios. 2.

2. Sam. 13.

King Dauid, what tyme as all religion by wicked
kinge Saule was vtterly destroyed, broughte home a-
gaine the arke of God: that is to saye, he restored religi-
on: neither was he there as one that onely did cal vpon
them and exhorte them to that worke: but also he made
Psalmes and Hymnes, and did set in ordre euery degre,
and ordained their solempne araye, and was in manner
the chiefe amonge the Preestes.

Salamon the king buylded a Temple to the Lord,
the whiche his father Dauid had onely in purpose to
set vp, and when all was finished he made a goodly o-
ration:

Church of Englande.

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ration to the people touching Religio, and the worship
of God: & afterwards he remoued Abiathar the Bys-
shop out of office, and did apoint in his place Sadoke:
and what time as the Lords Temple was afterwards
through the defaulte and negligence of the priestes in
most filthy wise defiled, Ezechias the king commaunded
that the rubbishe and filth should be caried away, that
lightes should be set vp, that incense should be offered,
and sacrifices be made according to the olde appointed
order, also that the brasen Serpent which at that time
the people did most vngodly worsship, should be take
downe and broken into powder. King Josaphat, what
time he saw the true worship of God was hindered, &
that the people was wholden by a priuate superstition,
fro the comon Temple which was at Ierusalē, wher-
unto men ought to resort yearely from al partes of the
realme, he ouerthrew and toke away their hillaltars &
superstitious groues. King Josias was diligent in ad-
monishing the priestes and Bysshops of their dutye.
King Joas corrected & ryoting & arrogancy of priestes.
Jehu did put the wicked Prophets to death. But now
to speake no more of examles out of the holy Scrip-
tures, and that we may rather come to cōsider in what
sorte the Church hath been gouerned since the birth of
Christ in the time of the gospell, in time past Christian
Emperors did sūmon & Bysshops to come to cōcils.
Cōstantine the Councell of Nice, Theodosi⁹ & first, the
Cōcil of Constātinople. Theodosius & second, & cō-
cel of Ephesus. Marcio the cōcil of Calcedon. & what
time as Rufine alleged a cōcill, as an aucthoritie that
made for his purpose, his aduersari Hierōe for to cōfute
him, saith: Tel me, by what Emperoz was it sūmoned,

1. par. 19.

2. Reg. 18.

2. par. 17.

4. Reg. 23.

4. Reg. 12.

4. Reg. 10.

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The same man in an Epitaphie of Paula doth cite the letters of Emperours, which commaunded the Latine and Greeke Bysshops to appere at Rome.

Doubtlesse for fīue hundred yeares together, The Emperour alone called the holy assemblies, & helde the cōsels of Bysshops. So much the more doe we marvaile at the vntimely boldnesse of the Bysshop of Rome, at this day, who so vnadvisedly entytelēth himselfe alone vnto that thing, which he knoweth, whiles the Christian common welth was vnited in one, was the Emperours right: and now sythens that kynges haue encroched vpon part of the Emperours estate, is the common right of all princes: and yet he thinketh it sufficient for him to signifie his pleasure of holding a cōcell to the greatest estate of the worlde, euen as he woulde sende to his man.

*Part. 4. in Bul
la sua ad Imp.
Ferdinandum.*

And in case that Ferdinando peraduenture be of such modesty, by reason he is not sufficiently instructed of Popes sleighthes, that he can bere this iniury: yet the Pope himselfe for his holines sake should not offer him iniury, & chalēg vnto himselfe the right of an other mā.

But some man will say: true it is that in those daies the Emperour called the councels, because the Bysshop of Rome was not yet come to this greatnes: yet neither at that time did he sit together in councell with the Bysshops, nor entermeddle his authoritie wyth anye parte of their consultation. Yes truely the Emperour

*Hist. Eccle. li.
11. ca. 5.*

Constantine, as Theodorēt saith, did not onely sitt amongest them in the councel of Nice, but also admonished y Bysshops how they ought to trie their cōtrouersy out of the bookes of the Prophets and of the Apostles. In disputation, saith he, of matters of diuinitie, wee haue

haue the doctrine of the holy Ghost set before vs, to the intent we should folowe it. For the bookes of the Euangelistes, of y^e Apostles, and of the Prophets, doth sufficiently declare vnto vs what we ought to think of gods will. Theodosius the Emperour, as Socrates saith, Li. 1. ca. 50. dyd not onely sit amongst the Bysshops, but also was chiefe iudge of the controuersy, and did both teare the writings of the Heretikes, and also allowed the iudgement of the Catholykes.

In the councel of Chalcedon, the ciuile Magistrate Socra. li. 2. cap. 10. condemned by sentence pronounced by his own mouth, Dioscorus, Juuenal, and Chalassius being Bysshops, for Heretikes: and gaue iudgement that they should be disgraced from that dignite of the Church.

In the thirde councell of Constantinople, Constantine a ciuile Magistrate did not onely sitt amongst the Bysshops, but also subscribed with the Bysshops. Actio ne. 20. We haue read it, saith he, and we haue subscribed. In the seconde councell called Aransicanum, Princes embassadors being noble men, did not onely declare their mindes touching Religion, but also subscribed amongst the Bysshops. For it is written in the ende of that councel after this sorte, Petr^{us} Marcellinus, Felix, Liberius, men of great honor and most renowned Lieutenantes of those countries that appertaine to fraunce, and me of noble parentage, haue subscribed their consent. Siagrius, Opilio, Pantagathus, Deodatus, Cariattho, Marcellus, right noble men, haue subscribed.

But if Lieutenants generall and noble me might subscribe in the councell, might not Emperors and Kings doe the same? It was not nedefull, we confesse, to prosecute so largely & in so many words, so clere a matter.

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if we had not to doe wth such men as of contention and
for desire of victory, are wth to denie al things that are
most plaine, and euen those thinges which they see and
haue daily in their eyes. Iustinia the Emperour made
a law touching the amendemēt of the maners and bri-
deling of \bar{p} arrogācy of priestes; and although he were
a Christiā & a Catholike Emperour, yet he was so bolde
to thrust out of \bar{p} Papal dignitie two Popes, Silueri-
us & Vigilius \bar{p} successors of Peter & vicars of Christ.

Now then thei which take vpoⁿ them aucthorite ouer
Bysshops which receiue cōmission from God touching
Religion, which bring home \bar{p} arke of God, make holy
psalmes, haue rule ouer priestes, builde Tēples, make
sermons touching \bar{p} worshipping of God, which clēse
temples, throw downe hylle altares, set fier on supersti-
ous groues, which admonish priestes of their duty, and
prescribe lawes wherafter thei shal liue, which put wic-
ked prophets to death, which depriue Bysshops, which
call \bar{p} assemblies of Bysshops, which sit together wth the
Bysshops, & directe them what thei shal doe, which doe
condemne an Heretike Bysshop to be punished, which
sit in iudgemēt of matters of Religio, which subscribe,
which pronounce their opiniō, they I say \bar{p} , doe al these
things not at other mens cōmaūdements, but in their
own name, and \bar{p} vprightly & godly, shal we say \bar{p} vnto
such doth not appertaine the charge of Religio: or \bar{p} a
Christiā magistrate entermedling wth these maters doth
other leudly or arrogātly, or wickedly: truly \bar{p} most an-
ciēt & most Christiā Emperours & kings, haue entermed-
led wth these matters, yet were thei neuer therfore noted
other to be vngodly or presūptuouse. And who would
wishe for either more catholike Princes, or more nota-
ble examples?

Now

Now if this were lawfull in them, being only epuile magistrates & rulers of comō welthes, what haue our Princes offended, which being in y^e same office, mai not also haue y^e same liberty: or what great excellēcy of learning, of iudgemēt, of holynes is in these mē, y^e contrary to the custome of al y^e olde & catholike Bysshope, which were wont to conferre in matters of Religion wth noble mē, thei should now reiect them frō the hearing of such matters, & frō their comon assēblie: But sul wel do they prouide for themselves & for their kingdome: which otherwise thei see would shortly come to ground. For if thei, whom God hath placed in the highest degree, did se and vnderstande the sleightes of these mē, how by them the comandemēt of Christ are despised: the light of a Gospell darkened & vtterly put out: theselues abused, and at vnwares laughed to scorne, & also debarred frō the entry into the kingdome of God: they would neuer suffer theselues to be other so proudly despised, or so shamefully laughed to scorne: whereas now through ignorance & blindnes, thei kepe the vnder awe, and in their danger.

As for vs, touching the chaunge of Religio, we haue done nothing, as we said before, rashly or presumptuously, nothing but leisurly and wth gret deliberatiō. Neither would we euer haue takē in hande to doe it, had not the manifest & the expresse wil of God declared vnto vs in y^e holy scriptures, & the regard of our own saluatiō cōpelled vs therunto. And albeit we haue forsake y^e Church, which these mē do cal Catholike, & by reason therof do bring vs in hatred of those y^e cannot iudge. neuertheles this is sufficient for vs, & ought to be sufficiēt for euery man y^e is wise and godly and careful of everlasting life, that we haue forsaken that Church which might erre,

which,

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which Christ himselfe that can not erre, so long before
did prophesy, that it shoulde erre: and which wee our
selues did evidently see before our eyes, swarue away
from the holy fathers, from the Apostles, from Christ
himselfe, from the Primitive and Catholike Church.
Againe we are come, euen as nere as we could possible,
to the Church of the Apostles, and of the olde catholike
Bysshops and fathers, euen to y^e Church, which wee
knowe was as yet a pure, and as Tertullian saith, an
vndefiled Virgine: infected as yet neither with anye
ydolatry, nor with any greuous & knowen error: & we
haue directed not our doctrine only, but also our Sa-
craments and the forme of our common prayers, accor-
ding to their rules & ordinances. And whereas, before,
Religion was shamefully neglected & depraued at these
mens handes, we, according as we knowe both Christ
himselfe & all other godly men in maner had done here-
tofore, haue brought it home vnto the original, & to the
first principles. For we thought it requisite ther to seeke
the reformation of Religion, from whence the first
principles therof were deriued. For this argumēt, sayth
the most auncient father Tertullian, is stronge against
all Heresies: That is true, whatsoeuer is first: what-
soeuer is of latter time, that is counterfeit. Irenaeus ap-
pealed ofte times to the most auncient Churches, & such
as were nerest vnto Chyestes tyme, and of which it was
hardely to be beleued that they dyd erre. Wherefore is
not y^e way folowed at thys day? Wherefore doe we not
retourne vnto the example of the auncient Churches?
Wherefore can not that sentence bee hearde now a
daies amongst vs, which in the counsell of Nice
longe ago, withoute the gainesaying of anye man,
was

was pronounced of so many Byshoppes and Catholike fathers, *ἰδὲ ἀρχαία καὶ νέω*. Efdras, what time he went about to make vp the decayed places of Gods temple, he set not to Ephesus, although there was a very beautifull and gorgious temple of Diana: and when he would restore their ceremonies and sacrifices, he sente not to Rome, althoe peraduenture he had heard of their sollemne sacrifices, called Hecatombas, Solitaurilia, Lectisternia, of their supplications, and of the ceremoniall booke of Suma Popilius. He thought it inough for him to set before his eyes, and to follow the paterne of the olde temple which Salomon did rayse vp at the first, according to the appointment of God: and to behold those olde orders & ceremonies, whiche God him self prescribed by name vnto Moles.

i. Let the old
or auncient
customs or
manners pre-
uaile.

Aggeus the Prophete, what time the temple was buylded vp agayne by Efdras, and the people mighte seeme to haue a very good occasion offered them to reioyce at so great a benefit of the most mighty and mercifull God: yet he constrayned the teeres to fall from all their eyes, bicause that they, whiche remaynyng yet a liue, had scene the buyldinges of the first temple, before it was razed by the Babylonians, remembered that it lacked muche of that beauty that it had in times past. For then surely would they haue thought their temple thoroughly well restored, if it had answered to the olde paterne and to the maiestie of the first Temple.

S. Paule, for to purge the Supper of our Lorde, whiche the Corinthians had begonne euen then to corrupt, did set before them Christes institution for them to followe: I haue, saythe he, deliuered vnto you that, whiche I receyued of the Lord. And Christ for to con-

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pute

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future the error of the Pharisees: You must retorne, saith he, to the beginning: from the beginning it was not so.

And to the intent he might the better rebuke the filthy gayne and couctousnesse of pceestes, and purge the temple: fro the beginning, sayth he, this was a house of prayer, where al the people together should deuoutly and soberly cal vpon God: and so ought you also to vse it at this day: for it was not buylded to that intent, for to become a denne of theeues.

So likewise all the godly Princes, and such as were commended in the holye Scriptures, were therefore chiefly comended, bicause thei had walked in the wayes of Dauid their father: that is to saye, bicause they had resorted back to the first principles, & to the wel heades, and restored religion to his first estate.

Therefore, what time we sawe that these menne had utterly throwen all thynge vnder fote, and that in the Church of God there remayned nothyng but miserable ruynes, we thought it beste to sette before vs those Churches, whiche we dyd know certainly bothe that they had not erred, and also that they had nothing to doe, nother with priuate Masses, nor with prayers in an vnknown and straunge tonge, nother yet with this corruption of Sacramentes, nor other folythe toyes.

And wheras our desire was, that the lordes Temple should be restored to his first estate: we went not about to seke any other foundatio, then that which we knew was layde now long agoe by the Apostels: the whiche is our sauour Iesus Christ.

Of prouincie
all Councels, And wheras we hearde God him selfe speakynge vnto vs in his worde, and sawe euidente examples of the

the olde and p̄mitiue Churche: agayne whereas the hope of a generall counsell was verie vncertaine, and muche more vncertaine the successe thereof: but chiefly whereas we were certayne of Gods will, and therefore thought it a verie vnlawefull thyng to be ouer much carefull and troubled aboute the iudgementes of menne: we could no longer stande in deliberation with fleshe and bloud: but rather we dyd that thyng, whiche bothe mighte well be done, and whiche had bene ofte times done of many godly menne and catholike Byschoppes: takyng in hande to prouide for our Churches by a prouinciall Counsell. for thus we knowe right well the olde f̄athers were wonte to make a p̄ose, before they dyd come to counsels assembled out of the whole worlde. There be abroad at this daye Canones wyrtē in particuler counsels, at Carthage vnder Cyprian, at Ancyra, at Neocesaria, at Grangra, also in Paphlagonia, as some men thinke, before the name of the vniuersall counsell of Nice was euer hearde of. After this māner in time past, the Pelagians and Donatistes, without a generall counsell, were by and by mette with all at home in a p̄yuate cōsultation. Thus Ambrose a Christian Bysshop, what time Constantius themp̄erour dyd evidently fauor Auxentius a Bysshop of the Arrians faction, appealed not vnto the generall cōcil, wherein he saw, by resō of themp̄erours power, & of affection vnto partes, nothyng could be done, but vnto his own clergie & people: ȳ is to say, vnto a Prouinciall assemblie. Thus in the counsell of Nice it was decreed, that euery yere twise: in the counsell of Carthage, ȳ yerly ones at the least, there should be in euery

Q.ii.

prouince

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prouince assemblies of Byschoppes: the whiche thynge,
the councell of Chalcedone saythe was done for this
cause: that, if any errors or abuses should crepe out in
any place, they might by and by, euen in the very place
where thei sprange vp, be destroyed. So that whē Se-
cundus and Palladius refused the council of Aquileia,
bycause it was not a generall and a common councell,
,, Ambrose the Bysshop of Millane answered: It ought
,, not to seme new or strange to any man, if the Bysshops
,, of the weste called councels amongst them selues, and
,, made prouinciall assemblies: for that hath bene done
,, both of the Westerne Byschoppes not a fewe times, and
,, of the Grekes very oft. Thus had Charles the great a
prouinciall councell in Germany, touchyng the taking
away of images, agaynst the seconde councell of Nice.
Neyther is this way of proceeding vtterly vnhearde of,
or newe amongst vs. For we haue had in times paste
here in Englande prouinciall assemblies, and with our
own lawes we haue ordered our Churches. What need
deth many wordes? Truely, euen those same councels
that were the fullest and greatest, and whereof these
men ar wonte so much to make theyr auant, if thei be
compared with al the other Churches, which through
out the world doe acknowledge and confesse the name of
Christe: what other thynge I pray you may they seeme
to be, then certaine priuate coucels of a fewe Bysshops,
& prouinciall assemblies: For althoe peraduenture Italy,
fraunce, Spayne, Englande, Germany, Denmarke
and Scotlande should assemble theselues together and
yet all Asia, Grece, Armenia, Persia, Media, Mesopo-
tania, Egypte, Ethiopie, Inde, Mauritania should be
absent, in all which places there be both many Christiā
men

men and also Bysshoppes: how might it appere to any
 sobre manne, that suche a counsell were generall? Or
 when so many partes of the world ar absent, how can
 they saye truely, that they haue the cōsent of the whole
 worlde? or what maner of counsell was this lasse hol-
 den at Trente? or how might it be called general, when
 that out of all Chustian kingdomes and coutries there
 came vnto it but forty Bysshoppes, and of them some
 that were so eloquent, that they seemed more mete to be
 sent to the Grāmer schole: but so well learned, that they
 neuer redde ouer the holy Scriptures: Howe so euer it
 is, the truthe of the gospell of Iesus Chryste, dothe not
 depende vpon counsels, or as Paule sayth, vpon the daye
 of man. But in case they, who ought to be careful ouer
 the Church of God, wil not become wise, but will abā-
 don their dutie, and harden their hartes agaynste God
 and his anoynted Chryste, and continue still in peruer-
 tyng the streyght wayes of the Lorde: God will rayse
 vp the very stones, and make litel babes eloquent, that
 alwaies there may be some, by whome the lies of these
 men maye be confuted. For God is able not only with-
 out counsels, but also maugre the counsels, both to de-
 fende and to encrease his kyngdome. There be, saythe
 Salomō, many deuises in mans hart, but the counsel,,
 of the Lorde abideth stable: for there is no knowlege,,
 there is no wisdom, there is no counsell agaynste the,,
 Lorde. Chinges, sayth Hilary, that ar buylded vp by,,
 mannes worke, doe not endure. The Churche of God,,
 muste be otherwise buylded, and otherwise conserued.,,
 for it is grounded vpon the foundation of the Apostles,,
 and Prophetes, and ioynted together with oue corner,,
 stone Iesus Christ. But S. Hierome of all other spea-,,

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In prophetam keth most plainly and most aptly for these times: **Who**
Naum. ca. 3. soeuer sayth he, the **Deuil** hath deceiued, and hath as it
 were with swete and impoysoned enchauntment of the
 meremaydes, entised to fall a slepe, those the worde of
 God dothe awake, and sayth: **Ryse thou that slepeste,**
 stande vp, and **Christe** will giue the lighte. **Wherefore**
 at the comynge of **Christe** and of **Gods** worde, and of
 the doctrine of the **Church**, & of the vtter ouerthrow
 of **Miniue**, and of that moste beautifull harlot: the peo-
 ple that before vnder scholemasters was rocked a slepe,
 shall be raysted vp, and with haste shal goe to the moun-
 taynes of the **Scriptures**, there they shall finde moun-
 taines, **Holes**, **Jesus** the sonne of **Daue**: mountaines
 the **Prophetes**: mountaynes of the newe testamente,
 the **Apostels**, the **Euangelistes**: And when they shall
 flee vnto suche mountaines, and exercise themself in the
 readynge of these kinde of mountaynes: yf they finde no
 manie to teache them (for the haruest shall be greate,
 and the workemen fewe) neuerthelesse bothe the ende-
 uour of the people, bycause they flee vnto these kinde
 of mountaynes, shall be allowed, and the negligence of
 the scholemasters shal be cōtrolled. These be the words
 of **Hierome**, so playne that there needeth no interpreter:
 so well applied to those thinges whiche we see now be-
 fore our eyes, that he semeth vnto vs, to foreshewe as it
 were with the spirite of **Prophecie**, and to entende to
 set before our eyes the whole state of our times, and the
 fall of that moste sumptuously attiered harlot of **Ba-**
bylone, and the reformatiō of the **Church**, & the blinde-
 nesse and loytering of the **Bysshoppes**, and the endeuour
 & cherefulnesse of the people. For who is so blinde, that
 he seeth not these menne to be those scholemasters, by
 whome

whome the people, as Hierome sayth, hath bene ledde into error: & therein rocked a slepe: or seeth not Finiue, their Rome, which sometime was counterfetly beautified wth most excellent colours, nowe that her vilar is taken away, bothe to be better perceaued and lesse let by: or that seeth not howe godly menne, beyng rayled vp as it were out of a deade slepe, at the light of the gospel and at the sounde of Gods worde, haue gone forth, without taryng for y^e assemblies of these kinde of doctors, vnto the mountaynes of the Scriptures.

But at y^e least (some mā wil say) these thinges ought not to be attempted without the Pope of Romes leaue: for he only is y^e buckle & the bōd of Christiā felowship: he only is that same Priest of the stoke of Leui, which God did speake of in Deuteronomye, that from him in matters of great difficultie, men should fetch Councel and Iudgment of the truth: and that if any man do not submit himselfe vnto his iudgment, he should be slaine in the sight of his brethreu: he whatsoeuer he doth, can not be iudged of any man: Christe reigneth in heauen, he vpon earth: that he alone is able to do what soeuer Christ or God himself can do: for he & Christe haue but one consistory, wthout him ther is no faithe, no hope, no Church: & that whosoever forsaketh him, he casteth away & abandoneth his o^{wn} saluaciō. These be y^e flatteries of y^e Canonists, y^e Popes belly seruāts: wherein forsothe thei ble not ouer much sobrienes: for scarcely could they ascribe moe thinges vnto Christ him self: but sure I am, that greater thinges they could not.

Of the Popes
authorytie in
Councels.

And to retorne againe to our o^{wn} doynges. We truly haue not departed frō y^e pope for any worldly pleasure, or for profites sake. And woulde God that he woulde

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Regum. 11.

to behaue himself, that we had no neede to forsake him. But suche was our case, that vnlesse we wente from him, we could not come vnto Christe. Neyther will he yet at this day make any other league with vs, then as Naas the kynge of the Ammonites would haue made with the men of Jabes: that was, to put out the right eye of euery one of them. For he wil plucke away from vs the holy scriptures, the gospell of our saluation, and al that hope whiche we haue in Christe Iesu: for with other conditions we can haue no peace.

The argumēt
of succession
confuted.

For as to that whiche certayne menne ar wonte so muche to speake of, that the Pope only is Peters successor, as thoe that by reason thereof he carieth the holy ghoste in his bosome, and can not erre: it is a folishe and a trislyng tale. The grace of God is promised vnto a well disposed minde, and to him that feareth God: not vnto Chayres & Successiōs. Riches sayth S. Hierome, may make a Byshoppe of greater powre: but all Byshops what so euer they be, ar the successors of the Apostels: If the place and the enstalmēt alone be sufficient, bothe Manasses succeded to Dauid, & Caiphas to Aaron: and ofte times an idole hath stande vp in the temple of God. Archidamus a Lacedemonian was wōt to auante him selfe muche, bicause he was come out of the stocke of Hercules: whose arrogancie Nicolstratus daunted in this wise: As for thou, saythe he, semest not to be come of Hercules: for he killed euill men: whereas thou of good men makest men euil. And what time the Pharisees boasted their succession and kinred, & bloud of Abraham: you, sayth Christ, doe seke to kill me, a mā that haue spoken that truth vnto you, whiche I haue hearde of God. Thus dyd Abraham neuer: you ar of
your

your father the Deuil, & his wil you will obey. Neuer-
thelesse that we should graunt some thing vnto succes-
sion: Doth the Pope onely succede Peter? In what
thing I praye you: in what Religion: in what vse of
seruice: in what parte of his life doth he succede him:
What thing had euer either Peter like the Pope, or the
Pope like Peter? Except peraduenture they will say
this: that Peter whiles he was at Rome neuer taught
the Gospell: neuer fedde his flocke, that he toke away
the keys of the kingdome of heauē, hid the treasures of
his Lord: only that he satt him down in Laterane, and
with his synger did sett an order for all the rounes in
purgatory, and for al kindes of punishment: as for the
poore vnhappy soules, some he assigned vnto punish-
ment, some againe for money he toke out by and by at
his pleasure: also that he toke order for priuate masses,
that they should be said in euery corner. That he whis-
pered the holy misteries wyth a lowe voice and in a
strange tonge: set vp the Sacrament in all Churches
and vpon euery altare: & caried it whersoever he went,
with lightes and sacring belles, before him, vpon an
ambeling Genet: that hee consecrated Oyle, Ware,
Woolle, Belles, Chalice, Churches, Alters, with his
holy brethe: that he solde Jubilees, graces, licences, ex-
pectations, preuentions, Annates, Balles, the vse of
Balles, Bulles, pardons, charters: y he called himselfe
the head of the Church, the chief Bysshop, and Bysshop
of Bysshops, and the only Most holy: y by vsurpation
he tooke vpon hym a right and auctorite ouer other
mens Churches: exempted himselfe fro vnder all ciuill
power: y he made warres, set Princes together by the
eares; and y hauing his crown garnished w goldē pen-
dantes,

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dantes, his pompous apparell comparable w the Persians, hys royal Sceptre, hys golden diademe glyttering with precious stones, he rode in a chayre of golde caried vpon noble mennes shoulders. these thynges forioothe dyd Peter when he was at Rome: and the very same he deliuered as it were, from hande to hande vnto his successours. for these thinges be done by the Popes at this daye in Rome, and be so done, as though nothing else ought to be done. Or excepte peradventure they had rather aunswere thus: that the Pope at this daye doth all those thynges, which we knowe Peter did in time passe: that he trauaileth heare and there in to all Coutries: preaching the Gospell not only in open assemblies, but also priuately from howse to howse: y he plyeth his businesse in season, oute of season: in time, out of tyme: that he doth the duty of an Euangelist: accomplisheth the ministry of Christ: becommeth a watchman ouer the howse of Israel: receiueth y scriptures and worde of God, and as he hath receiued them, so deliuereth them againe to y people: that he is the salt of y earth: the light of the world: that he fedeth not himselfe, but hys flocke: that he dothe not entangle hymselfe with worldly businesse appertaining to this life, nor vsurpeth no dominion ouer the Lords people: y he seketh not to be serued himself of others, but rather himself to serue others: that he accounteth all Bysshops for his felowes and equals: that he is a subiect vnto Princes, as vnto those that are sent of God: giueth vnto Cesar that which appertaineth to Cesar: and that according, as the auncient Bysshops of Rome did, without exception, he calleth the Emperour his Lorde: Now onles the Popes doe these thynges at this day: and except Peter doe

ter doe those thinges which we spake of before, there is no cause why they should bragge so much of the name of Peter, and of this succession: and lesse a great deale why they should complaine of our departing, & cal vs home againe vnto their faith and felowship. It is said, that a certaine Lacedemonian called Cobilo, what time he was sent Embassadour to make a league with the Kinge of Persia, and founde by chaunce certaine courtiers playing at the dise: by and by, without further consideration of his busines, returned home againe, and when he was asked, wherfore he had so little regarde to the doing of those things, which he had in commission by common aucthoritie for to doe, he answered: that he thought it shoulde haue tourned to the flaunder of the common welth, if he should haue made a league wth diseplaters. But if we should dispose our selues to retourn againe vnto the Pope and to his errors, and make a league not onli with diseplaters, but also with men of much lewder condition then discers: this shoulde be not onely flaunderous towarde our good name, but also towarde the procuring of gods wrathe against vs, and the oppressyon and vtter ouerwhelming of our owne consciences, full of presente myschefe. For wee surely departed from hym, whom we sawe had blynded the worlde nowe manye yeares together: from hym that was wonte ouer arrogantely to auaunte hymselfe that hee coulde not erre: and what soeuer he dyd, that hee myght not be iudged of any mortall man: not of kinges, not of Emperours, not of the whole clergye, not of all the worlde together, no not if he shoulde carpe with hym
 13. ij. a thou

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a thousande soules to Hell, from him that toke vpon
him to commaunde not only men, but also the Angels
of God, to goe, to come, to leade soules into purgatory,
& to bring them back againe when it liked him, whom
Gregory did most plainly affirme to be the Vauntcur-
rer and standerberer of Antichrist, and that he had re-
nounced the catholike faith: fro whom not long agoe,
those countrie men of oures, that be the ringleders of
such as bende themself against the Gospell and against
the knowne truth, did of their owne choyse and gladly,
euery one of them disseuer themself: neither yet would
they be vnwilling to doe it at this day, were it not that
that the blemishe of inconstancye and shame and their
estimatiō amongst the people did let them. To cōclude,
we haue forsaken him, to whom we were not bounde,
and who had nothing, except it were onely a certaine
sonde ymagination of preeminence of the place and
succession, that he coulde saye for hymselfe. And
yet we of all other nations had most iust cause to de-
parte from him, for our Kinges, euen those also which
most carefully inclined themselfe to obey the Authorite
and faith of the Bishops of Rome, haue felt sufficiētly
now long agoe the yoke & tyranny of the Popes king-
dome. For both from our king Henry the second of that
name, the Romaine Bysshops did plucke the Crowne
from his heade, commaunding him, all his Maiestye
laide a parte, and in a priuate arraye, to the intent he
shoulde be a laughinge stocke to all hys people, to pre-
sent himselfe as an humble petitioner and suter before
his legate: And also against oure king Ihon, armed the
Bysshops and Monks, and some parte also of the nobi-
lite, and discharged all his subiects of the othe of their
allege-

allegeance, wherby thei were bound vnto him, and last of all, moſte wyckedly they ſpoyled hym by trayterous meanes, not onely of his kingdome, but alſo of his lyfe. And vpon king Henry the eight of y name a moſt noble Prince, thei thundered out their curſes and lightnings of excommunication, and ſtirred by againſt him ſometimes the Emperoure, ſomtimes the French king: & ſo much as was in them, gaue ouer the whole Realme to the praie and to y ſpoyle: doubtles very madde and fooliſhe men, that could beleue that either ſo great a kyng might be made a gaſte with bugges and with clyckets: or that ſo mighty a kingdome might be ſo eaſily deuoured, as it were at one morſell. And as thoughe all theſe thinges had not been ynoughe: they woulde haue had the whole Realme, alſo to be tributary vnto them: and out of it moſte vniuſtly they did exacte an yereley rent. So coſtlye forſooth was the frendſhip of the Citie of Rome vnto vs. But in as much as by crafty meanes and with lewde ſleightes thei wreſted out theſe things from vs: there is no cauſe why the ſame againe by lawefull meanes and good lawes might not be taken from them. Pea if our kings in thoſe times of darknes, ledd by ſome opinion of their couſterfet holines, of their owne accorde and liberalitie, gaue them thoſe thinges for Religion ſake: yet after wardes when the errour is eſpied of other kinges that haue the ſame aucthoritie, they may be taken away, for that gift is of none effect that is not approued by the will of the gyuer: but that can not ſeeme to be a will, which is darkened and empeched with errour.

Thou haſte heard Chriſtian reader that it is no new thing, y at this day Chriſtian Religion being re-

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stored to his former estate, and as it were newe borne againe, be shaulderously and shamefully spoken of. For the same thing happened vnto Christ himselfe and to the Apostles. Neuertheles, least thou shouldest suffer thy selfe to be ledde out of the waye, and to be deceiued with these outraging clamors of our aduersaries, wee haue sett forth before the, the whole course of our Religion: what wee dooe beleue of God the father, what of his onely sonne Iesus Christe, what of the holpe Ghoste, what of the Church, what of the Sacraments, what of the Ministry, what of the holy Scriptures, what of Ceremonies, and what of euery parte of a Christian mans profession. We haue declared, how that we doe detest al olde Heresies, the which other the holy Scriptures or the auncient Councils haue condemned as pestilences and poysons of mens soules, and that as much as we can possiblie, we doe call home againe the discipline of the Church, the which our aduersaries haue vtterly brought to nothing: and doe punishe, according to the auncient lawes of our forefathers, all losenes of lyfe and licencious manners: and that with such seueritie, as the cause doth require, and so farre as our power will stretch: that we doe vpholde the state of kingedomes, in the same condition that we founde them, without empairing or chaunging any thing: and doe maintaine to the best of our power the Maiesty of our Princes safe and sounde: that wee haue forsaken y^e Church which these men had made a den of theeues, and wherein they had left nothing sounde or sauering of the Church of God, and which by their owne testimony had erred in many thinges: none other wise then as Loth in tyme past wēt out of Sodomā, or Abrahā out of

out of Chaldee, not of a desire to cōtend, but by þ com-
maundement of God himselfe: and þ we haue sought
out of the holy Scriptures, which we knowe can not
deceiue vs, a certaine constant forme of Religion, and
are now returned vnto the primitive Church of the
Apostles and of the auuncient fathers: þ is to say, to the
first originall and to the beginnings, and as it were, to
the very fountaines of Christs Church. True it is in
dede, þ for the accomplishemēt hereof, we haue not at-
tended vpon the aucthoritie or consent of the council of
Trente, in which we coulde not hope to see any thinge
bprightly and orderly done, specially where all mē are
sworne to one man, where our Princes Embassadors
ar cōtēnned, where none of our diuines mai be heard, &
where men ar evidently enclined vnto partes and to
ambition: but according as the holy fathers in tyme
past and our predecessors haue done olt tyme, we refoz-
med our Churches by a council gathered in our owne
prouince: and that as touching the yoke and tyrannye
of the Bysshop of Rome, vnto whome wee ought no
duty, and in whom there is no resemblance either of
Christ, or of Petre, or of an Apostle, or in any point of
a Bysshop, according as it behoued vs, we haue shake
of and cast away: And last of all, how þ we doe agree
amongest our selues in all the principles and articles
of Christian Religion, and with one mouthe and one
spirit doe worshippe God and the father of our Lorde
Jesus Christ.

Wherefore good Christiā reader, in as much as þ seest
the reasons & causes both of our doings touching the
restitutio of Religio amōgst vs, & also of our departing
from the fellowship of these men, thou oughtest not

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to maruaille if y we had rather obey our Iesus Christ then men. Paule dyd admonishe vs, that we shoulde not suffer, our selues to be caried out of the way with these variable doctrines: and thal specially wee should flye from them that woulde sowe any dissension from that doctrine which wee had receiued from Chryste, and from the Apostles. Their iuggeling toyes, euen as the owle at the rysing of the Sunne, beginne already to fall and flye away at the presence and light of the Gospell: And although they were pyled and heaped vp, euen to the highe sayes: yet they fall downe againe vpon the least occasion and in manner of their owne accorde. For thou oughtest not to imagine that al these things are happened at a blind auenture or by chaunce: for it was goddes will that maugre the malice in manner of all men, the Gospell of Iesus Christ shoulde be spredde in these dayes throughout the worlde. Wherefore men, beyng admonysshed by gods worde, haue of their owne accorde applyed themselves to the doctrine of Chryste. Wee surely haue not sought to wyne vnto our selues either glory, either riches, either pleasure, eyther ease thereby. For all these thinges our aduersaries haue in great aboundance, and we also, what time we were amongst them, had such thinges more largely and more plentifully. Neither doe we abhorre from peace & agreement: but for conseruation of worldly peace, we will wage no warres w God. Doubtles, saith Hylarius, the name of peace is sweete: but peace saith he, is one thing, and thraldome is an other. For to assent, which is the thyng that these men doe seeke for, that Chryste shoulde bee commaunded to sylence, that the truthe of the Gospell shoulde bee betrayed, that

that wicked errours should be dissembled, that the eyes of Christian menne shoulde be blered, that men should manifestly conspire agaynst God, is not an establisshment of peace, but a moste horrible couenant of thraldome. There is saythe Nazianzene a certayne kinde of peace, vnprofitable: ther is a profitable discorde. For we muste allowe peace with an exception, so farre as it is laweful, and so farre as we may. For otherwise Christ himself brought not peace into the world, but a sword. Wherefore yt the Pope will haue vs to be friendes agayne with him, lette him firste reconcile himselfe with God. For hereof saythe Cyprian, scismes doe arysse, because the head is not sought for, and menne retorne not home to the fountaynes of the holy Scriptures, and the commaundementes of the heauenly doctor are not kept. For that sayth he, is not peace, but warre: nother is he that is disseuered from the gospell, ioyned to the Church, but these menne doe only set to sale the name of peace to their owne gayne: for that peace which they so muche require, is nothyng but the ease and satisfaction of idle beallies. For all these matters might be ended well ynough amongst vs, if ambition, bellychere and licencious luyng were no hinderance therto. From hence cometh all the sorow: their minde is vpon their platters. This is hit they crie and make all this buyssnes for, that thinges euill gotten, they might more filthily and lewdly maintaine. All Pardoners, Dataries, Collectors, Barwdes and others that thynke gayne, to be godlines, and serue not Jesus Christ but theyr own bellies, doe greuously complayne of vs at this day: for in tyme paste this kinde of men had good dayes in the olde worlde. But nowe what so euer increase cometh

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unto Christe, that thinke they turneth them to losse. This is hit, whereon the Pope himself complaineth at this daye, that charitie forsooth is wahren could, bycause his rentes ar lesse nowe then they were wonte to be. Thus he bringeth vs into hatered al that he maye, and rayleth vpon vs and condemneth vs for heretikes: to the intent that they whiche vnderstande not the matter, should thinke there were no worse men vpo earth. Yet we for all this nother ar, nor ought to be ashamed of the gospell. For we regarde more the glory of God, then the estimation of menne. We knowe that all these thinges which we doe teache, ar trewe, neyther can we either vse violence agaynst the knowlege of our owne conscience, nother yet present our selfs as witnesles agaynst God. For if we denie any parte of the gospel of Iesus Christe before menne, he on the other side, will denie vs agayne before his father. Now if there be any that will be offended and maye not endure the doctrine of Christe, they be blinde themself, and leaders of suche as ar blinde: Neuerthelesse the truthe must be preached and set forth by our open profession of the same, and patiently we muste loke for the Iudgement of God to come. In the meane while let these menne take heede what they doe, let the haue some regarde of their owne saluation, and let them cease to hate and to persecute the gospell of the sonne of God, leaste at the length they finde him to be the punisher and reuenger of his owne cause. God will not suffer himselfe to be mocked. Men doe see all ready how the matter goeth. This flame the more it is kepte vnder, so muche the more and more it breaketh out and flyeth abroad. Their vnfaithfulnesse shall not deface the fayth of God: but if they dispose not
themselves

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themselfe to laye awaye this hardnesse of their hartes
and to receyue the gospell, the Publicanes and sinners
shall goe before them into the kingdome of God.

God and the father of our Lord Iesus Christ open
all their eyes, that they maye see that same blessed hope
whercunto they are called: that we maye all together
in one, worshippe that same onely and true God,
and that same Iesus Christ, whome he sente
downe to vs from Heauen. To whome
together with the Father and the
holy Ghost, be giuen all honoꝝ
and glory for euer and
euer. Amen.

FINIS.

S.iii.

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